Lessons
Mishkât Sharîf

Hadhrat Maulana Shah Abdul Hamid Is'haq
Sahib Dâmat Barakatuhum

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INTRODUCTION 10

بسم الله الرحمن الرحيم

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالْعَاقِبَة لِلْمُتَّقِيْنَ وَالصَّلٰوة وَالسَّلَامُ عَلٰى رَسُوْله مُحَمَّدٍ وَّاٰله وَاَصْحَابه اَجْمَعِيْنَ،

اَمَّا بَعْدُ

INTRODUCTION

This book is a series of lectures delivered by my honourable ustâdh and sheikh, Hazrat Moulana Abdul Hamid Ishâq Saheb (dâmat barakâtuhu) to the fifth year students. One chapter of Miskât Sharîf is taught to the students, in which Hazrat Moulana's experiences of life, lessons he learnt from his elders and beneficial points of islâh (reformation) are explained, which will guide each and every person to the object of his life, which is to acquire the pleasure of Allâh ﷻ.

These lessons are not taught as students are formally taught, with deep academic and theoretical discussions. Here, more emphasis is placed on imbibing within oneself noble qualities, removal of evil qualities, cultivation of taqwâ and preparation for the life of the hereafter, which is the actual soul and object of knowledge.

The lessons are delivered in the Urdu language, which has been translated into English, but not verbatim. At places, certain sentences were placed earlier or later, and slight changes might have been made to keep the flow of the text.

We make duâ that Allâh ﷻ accepts this weak effort, forgives us for our shortcomings, makes this work a means of our reformation and salvation. May Allâh ﷻ keep Hazrat's

shadow over us for a long time, and let the ummah continue to benefit tremendously from him! Âmîn

BRIEF SUMMARY OF THE BOOK MISHKATUL-MASABÎH

Mishkat al-Masabih is an expanded version of Imam Al-Baghawi's *Masabih al-Sunnah* by Muḥammad ibn ʻAbd Allāh Khatib Al-Tabrizi. Khatib Al-Tabrizi passed away in 741 AH (1340 or 1341 CE) rendered this version of the original text more accessible to those not having an advanced knowledge of the science of hadith. It contains between 4434 and 5945 hadith, divided into 29 books and is considered by Sunni scholars an important writing. Al-Tabrizi added 1511 hadith to the hadith contained in the collection *Masabih al-Sunnah*. Al-Baghawi classified many hadith as authentic when at times Al-Tabrizi did not agree. Al-Tabrizi expounded on the labels he placed on the hadith and re-classified many of them. He added a third section to *Masabih al-Sunnah*, which was already divided in two parts by Al-Baghawi. Al-Baghawi did not mention the *isnad* of the hadith he collected, Al-Tabrizi mentions the source from where the hadith is originally found making the text more reliable.

BRIEF BIOGRAPHY OF HAZRAT MAULANA SHAH ABDUL HAMID IS'HAQ SAHIB (DAAMAT BARAKAATUHUM)

(Principal of Daarul Uloom Azaadville, South Africa and a Senior Khalifah of Hazrat Maulana Shah Hakeem Muhammad Akhtar Sahib ﵀)

Hazrat Maulana Abdul Hamid Ibn Ibrahim Is'haq Sahib (D.B) was born on the 24th of Shawwal 1364 AH (20th September 1946) on the auspicious day of Jumuah at 1 p.m. (the time of Jumuah) in Primrose, a district of Germiston, on the East Rand, as recorded by his father on the back of his birth certificate.

Hazrat Maulana Sahib grew up in difficult conditions. The dwelling of Hazat Maulana's family was a stable which had been converted into a house.

At the young age of nine, Hazrat Maulana lost his mother, Amina. (May Allah Ta'ala shower her Qabr with His mercy!)

Maulana attained his Maktab education at Madrasah Quwwatul-Islam in Germiston. Amongst his Asaatizah, were: Maulana Fakhruddin Sahib ﵀, Hafiz Muhammad Salloo Sahib ﵀, Maulana Ahmed Bera Sahib ﵀ and Apa Zubeida ﵀.

Maulana attended the Singh Indian Primary School in Germiston up to standard five (1370-1376/1952-1958).

Thereafter, he proceeded to William Hills High School in Benoni where he completed his Matric (1377-1381/1959-1963). In 1382/1964 (at the age of 17), Hazrat Maulana enrolled at the Waterval Islamic Institute (Mias Farm) to study the Aalim Course.
There, over a period of five years, Maulana studied various Kitaabs, including Hidâyah Awwalain and Jalâlain, under the expert tuition of Asâtiza such as: Mufti Ibrahim Sanjalwi Sahib ﵀, Mufti Bashir Sanjalwi Sahib ﵀, and Maulana Ibrahim Mia Sahib ﵀. During this very period Maulana utilized whatever free time was available for the memorisation of the Quraan Majeed which he completed under the renowned Ustâdh of Hifz, Hazrat Hafiz Abdur Rahmaan Mia Sahib ﵀.

Thereafter in 1388 AH (1969), at the age of 22 Maulana travelled to India and took admission in the world famous institute, Darul Uloom Deoband. The following year (1389) Hazrat Maulana completed the Âlim-Fadhil course, studying Bukhâri Sharief under Hazrat Maulana Fakhruddin Sahib ﵀ and Mufti Mahmud Hasan Gangohi Sahib ﵀.

After qualifying, Maulana spent an additional year at Deoband, solely to make effort on the Quraan Majîd (revision and Tajweed.)

When Hazrat Maulana had arrived in India, Maulana took Bay'at at the hands of Hazrat Shaikhul Hadeeth, Maulana

Muhammad Zakariyyah Sahib ﷺ and had established an Islaahi Ta'alluq with Hazrat Mufti Mahmud Hasan Gangohi Sahib ﷺ. Before returning to South Africa, Hazrat Maulana went to Saharanpur to spend Ramadaan in the auspicious company of his mentor. It was during this period that Hazrat Maulana was informed of the passing away of his father, Ibrahim Bhai, who had passed away on the 29th of Ramadan at the age of 63, due to a heart attack. (May Allâh ﷻ shower his Qabr with His Mercy!)

On his return from India, Hazrat Maulana took up the post of Imamat at the Germiston Masjid. Together with Imamat, Maulana taught Maktab and later taught Hifz, and devoted himself to the effort of the Tablighi Jamaat.

Maulana had a great fervour and interest to translate the Kitaabs and great works of our Akâbirîn (religious elders) from the Urdu language into English. For this, Maulana thought that he should do a course in journalism so that he may have a better command of the language, etc. On application for the course, he was informed that a bachelor's degree had to be done first. Maulana thus did his B.A.with Unisa, through correspondence.

In 1396 (1976), after completing his B.A. with distinctions, majoring in Arabic and Linguistics, Maulana spent 1 year in Jamaat, in Pakistan, India and Sri Lanka, together with his wife.

After completion of the 1 year in Jamaat, the Rand Afrikaans University approached Mias Farm as they required a lecturer in Islamic studies. Mias Farm referred them to Hazrat Maulana.

Maulana made mashwarah concerning this with the Ulama of Mias Farm, as well as with Marhoom Bhai Padia Sahib ﵀. It was eventually decided that Maulana accept the offer. Thus, Maulana became a lecturer at RAU. Maulana not only lectured the students, Maulana also taught lecturers from the Pretoria University, Potchefstroom University, University of the Witwatersrand (Wits) and other Universities.

During this period, RAU offered Maulana the option to do his BA Honours, which he did. Maulana lectured at RAU in 1977 and 1978. The University, being pleased with Maulanas results, registered him for his M.A. and doctorate for which only one thesis each had to be written.

After having accepted the post, and whilst studying, Hazrat Maulana realized that the university had only requested for Maulana to come in as a lecturer, to further their agenda to harm Muslims. Since then, Maulana has publicly repented for studying for these degrees and lecturing at the university, and hopes that would be an eye-opener for others.

Thereafter in 1979, Maulana left for his second one-year, travelling to countries such as Holland, Belgium, Turkey, France and the UK. On return, Maulana gave up university studies and lecturing, and continued with Imamat, teaching Hifz and the Aalim Course in Germiston.
In 1401 (1981), many more students desired to do the Aalim Course under Maulana. Great efforts were made to accommodate them in Germiston, but this did not materialize.

In the Khanqah of Hazrat Shaikhul-Hadeeth, Maulana Muhammad Zakariyyah Sahib ﷺ, mashwarah took place as to Maulana moving to Azaadville to establish a Darul Uloom there. Finally in 1402(1982) Maulana moved to Azaadville and established the Darul Uloom there, with the Fadhl (grace) of Allâh ﷻ.

In 1994, Hazrat Maulana took bayat to Hazrat Aarif-Billah Shah Maulana Hakim Muhammad Akhtar Sahib ﷺ. Hazrat Maulana thereafter accompanied his honourable Shaikh for Umrah. On the Mubarak day of Jumuah, in front of the Kabah Sharief, in front of the Mizaab-e-Rahmat, after the Asr Salaah, Maulana was blessed with Khilafat.

Despite old age, illness, and the responsibilities of the Darul-Uloom, which rest upon Hazrat Maulanas shoulders, Hazrat Maulana's deep hearted passion to spread the message of the love of Allâh ﷻ has caused Hazrat Maulana

to travel the length and breadth of his country as well as many countries of the world.

INTRODUCTION

It is only Allâh ﷻ's grace upon you that you are fortunate to be studying this great work of hadith. In the past eras, after the completion of Mishkât Sharîf, the certificate of the âlim course would be given. This was eventually changed when the other books of hadith were then taught. Then the title of fadhîlat was given to those students who studied up to Mishkât. The major objects of learning this book is to first gain knowledge, then understand, practice, and finally propagate to others. This is our responsibility.

I studied the first half of Mishkât Sharif under Ml Anzar Shah Kashmiri ﷺ, the illustrious son of Moulana Anwar Shah Kashmiri ﷺ. The second part was by Moulana Naîm Saheb ﷺ.

This is *Kitâbur Riqâq*. *Riqâq* is the plural of *raqîq* which means to soften. In this chapter, those ahâdith have been mentioned which causes the heart to soften. This is just like a farmer who does not throw his seeds on the bare ground. First he softens the ground. Thereafter when the seeds are placed in the ground, all different forms of vegetation grow. This is however dependant on thereafter cultivating it by watering it, placing fertilizer and saving it from harmful elements. In a similar manner, this chapter will create softness in the heart. All the other chapters studied are like the seeds which are being strewn on the ground. According to the condition of our hearts, so much of crops will grow.

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ". رَوَاهُ الْبُخَارِيُّ

It is narrated by Ibn Abbas ﷺ who said: Rasulullâh ﷺ stated, "There are two blessings of Allâh ﷻ in which majority of people suffer a tremendous loss; these are good health and free time. (Bukhari)

'which majority of people' – Look at the eloquence of Rasulullâh ﷺ. He ﷺ did not say, "All the people," but he stated, "majority of the people."

'suffer a tremendous loss' – The word '*ghabn'* refers to a deal in which a person suffers a great loss. An example of this is a person who purchases a motor vehicle, which looks appears elegant on the outside, but is completely worthless. Even worse, the person has paid a huge sum of money for the car. He now realizes he has been deceived and has suffered a loss. This is *ghabn*. Likewise, two great bounties have been mentioned in this hadith in which people are deceived and suffer a great loss, since they did not take benefit from them. These two bounties are: 1.) Good health 2) Free time.

It seems as if this hadith is especially directed to students, since they are young and their health is good. At this age, whatever is eaten is digested easily. There is no apparent harm. One can even eat and immediately sleep away. Later on in life, in old age, a person has to be extremely cautious about the times and contents of his food, as the wrong foods

can cause him trouble the whole night. At this time of your life, your health is excellent. Majority of you are between the ages 18 to 25. There is no real need for you to go periodically for check-ups to doctors. Your sensory organs are strong and your stomach works well. Once a person reaches the age of 40, a decline sets in. there is slight weakness. At the age of 50, even more weakness sets in, which increases at the age of 60. Therefore greatly appreciate this time of your life. Appreciation will be by abstaining from things harmful to the body. For example, drugs and cigarettes – these completely destroy the body. Junk foods and takeaway foods are another source of health destroyers. We should remember that our health is a trust from Allâh ﷻ. A person should not violate this trust of Allâh ﷻ. He should thus eat correct foods and that too within the limits. Then the manner of eating too should be correct. (For further details, refer to the book Kitâbut Ta'âm of Hadrat Moulânâ (dâmat barakâtuhu) in which these matters have been clearly explained.) By this, a person's health will remain good. If a person acquires great knowledge, but is beset with sicknesses, then he is unable to gain maximum benefit from that knowledge for himself as well as others, as he will always be in hospitals, taking medication, etc. if a person looks after his health and does not destroy it with harmful substances, then he will be able to serve dîn as well as the Muslims greatly.

Another harmful practice which destroys the health is the evil action of masturbation. Together with destroying one's

health, it destroys a man's virility. Later on in life, a person has great regret and has to face the consequences.

By eating in abundance foods like chicken which produce excessive heat, one's urges and desires are kindled. Simple foods do not create such urges.

The speech of youngsters regarding women, sin, etc. also destroy one's health. Whatever books a person reads and whatever he sees on his phone has an effect on him. If he sees evil and filth, then a strong urge is created within him, which causes harm to the health. When one loses his health, then never mind benefitting others, one becomes dependant on others. One's parents and spouses will now be forced to serve you.

If your health is looked after when young, then this health will remain good in old age. Those who smoke destroy their lungs. Those who are always eating takeaway fatty foods suffer from cholesterol later on. The heat and lungs are eventually affected. Sins causes harm to the mind. Masturbation causes memory loss and weakness in memorization. So much knowledge is acquired, but nothing is retained.

The second bounty is free time. Today, you are completely free. You have no other concerns and responsibilities. In the past eras, most of the people who studied were married. There were no boarding facilities and no single place of learning where one could gain all branches of knowledge. If

a person wanted to study grammar for example, he would travel to a far-off distance to stay in the company of an expert in that field. He would have to make his own arrangements for his living quarters, as well as for the expenses of his family members. Then after completing one subject, he would proceed to another place to gain mastery in another field. Etymology, jurisprudence, the principles of jurisprudence, *hadith* and *tafsîr* were all taught in different places by different people. Great sacrifices were made. As for you all, Allâh ﷻ has made you completely free to devote yourselves. All of these facilities are provided at one place. You do not have to worry about searching for a teacher. This is the worry and concern of the *muhtamim* to employ and find suitable teachers. He then has to give him a salary, arrange residential quarters for him and see to his needs. You have none of these worries. Here, you have no need to worry about arranging for your own meals. In past times, there were no such arrangements. The washing of your clothing has been seen to. Then from home, your parents are seeing to your financial needs. According to their financial position, they send spending money for you and pay for all your expenses. Majority of you are not married, so you do not have the responsibility of a wife to look after. In short, these are two extremely great bounties, which should be valued.

After leaving madrassah, it becomes difficult to even open a book to read. When this madrassah was opened, some of our colleagues sent to us their trunks of kitâbs which they

had brought from India after studying, but which were never opened. Some of the keys were even lost. Never mind studying these books, they did not even lay a hand to it. After qualifying, due to marriage and different occupations, it becomes difficult to study these books. Great hopes are harbored when purchasing the books, but majority of students never touch these books later. Now, you have no such occupations. Therefore, appreciate this bounty by studying with complete devotion and absorption in one's studies. Make an effort to dive into the depths of knowledge. Here, your ustâdhs are available to answer any doubt you may possess. The library is well stocked. You can pore through these books to find your solution. Afterwards this opportunity will not be found.

In short, value these two great bounties. Do not be placed into deception regarding them. Only when a bounty is taken away does man generally realize its worth. A famous Arabic proverb reads,

النِّعْمَةُ إِذَا فُقِدَتْ عُرِفَتْ

A bounty when taken away is recognized.

Alhamdulillâh, all of our eyes are in good condition. May Allâh ﷻ keep it so! However, no one thinks of this bounty. If it is taken away (May Allâh ﷻ protect us!), then only it is appreciated. We all ate just now with our own hands. May Allâh ﷻ save us from landing in a hospital where we are flat down, with drips around us. We cannot eat ourselves. Then we will appreciate this bounty. Samoosas, biryâni and a

host of delicacies are before one, but he cannot do anything, since he is living off the drip.

It is a principle of Allâh ﷻ that as long as a person appreciates and values, Allâh ﷻ increases him in that bounty. Allâh ﷻ states,

لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ

If you show gratitude, then I will definitely increase you.
(Ibrâhim verse 7)

If a bounty is not valued, it is eventually taken away. Therefore, value these bounties at this time in one's heart, verbally and practically. See how Allâh ﷻ will increase you in every aspect. A person who values time will be granted blessings in time. Study the lives of our elders. Moulana Ashraf Ali Thanwi (rahimahullah) is the author of over a thousand books. Hadrat would sit down and Allâh ﷻ would inspire him. It was not that he sat with a whole library of books before him. When a person values and appreciates, then Allâh ﷻ inspires and takes great work. Thanabowan in the UP region is an extremely small village. However Allâh ﷻ let his *faidh* reach the entire world. Deoband is now a big town. When the madrassah commenced, it was extremely tiny. Its blessings have spread throughout the globe. Allâh ﷻ accepts the work of dîn from those who appreciate. He ﷻ then spreads the spiritual effects of this person not only throughout the world now, but till the Day of Judgment. May Allâh ﷻ grant us the ability to value these two great bounties!

وَعَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «وَاللَّهِ مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلُ مَا يجعلُ أحدُكم إصبعَه فِي اليمِّ فَلْيَنْظر بِمَ يرجع» . رَوَاهُ مُسلم

It is narrated by Mustaurid Bin Shaddad ﷺ who said, "I heard Rasulullâh ﷺ saying, "By Allah, this world when compared with the Hereafter, is so little that anyone who puts his finger into an ocean and see what that finger brings with it (i.e. how much water moistened the finger)." (Muslim)

'By Allah' – From here we learn the lesson that to create conviction in the hearts of others, one should take an oath sometimes, like in lectures, etc. For example, say, "By Allâh! Listen to what I have to say. This is correct." At many places, you will find that Rasulullâh ﷺ would encourage the Sahâbah ﷺ by means of oaths.

'is so little that anyone who puts his finger into an ocean and see what that finger brings with it' – When a person places his finger in water, how much of water remains on his finger? Nothing at all. Only a bit of moistness remains. This world compared to the hereafter is not even so much. This is only to make us understand. Otherwise, how can the hereafter which is forever ever compare to this worldly life which is for a handful of days. Then the bounties of the hereafter mentioned in the Qurân and ahâdith are so breathtaking and magnificent that we cannot even fathom

them. The buildings, the fruits, the beautiful black-eyed damsels (hurul-în). Allâh ﷻ has created these bounties in an inferior form in this world so that we can gain a small glimpse of the everlasting bounties of the hereafter. All the wonderful emeralds, jewels, rubies, gold of this world will be found in the hereafter, but these precious minerals in this world holds no comparison to the bounties there.

In like manner, Allâh ﷻ has created snakes, scorpions and other wild animals in this world. There are many wisdoms underlying their creation. One great benefit is for us to get an idea of the snakes and scorpions in the grave and the hereafter. If we were warned about these punishments, but had no idea what they were, then this would not serve as a deterrent. Snakes are such that just by hearing the name, one begins shivering, even though many snakes are not even poisonous. If we come to know that there is a snake here under our desks, all of us will run from here immediately. These creations are for us to take lesson.

The fruit of Jannah in no way can compare to the fruit of Jannah. Here a person is eating a guava. It is so sweet and he enjoys the first bite thoroughly. He even praises it. On eating the second bite, he discovers a worm. Now he wonders how many worms he has already eaten. In Jannah, when a person takes a bite, then a beautiful damsel of Jannah will emerge from the fruit. It is impossible for a person to ever fathom the bounties of Jannah. Thus this world has no comparison whatsoever. Therefore never be

deceived by this ephemeral worldly life. Realize that it is only for a few days. It is like a bubble on the surface of water. It is like a shadow which disappears. The life of the hereafter is a reality and we must prepare for that. Allâh ﷻ states,

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ

We have prepared that abode of the Hereafter for those who do not desire greatness in the earth and corruption. And the best outcome is for the pious. (Qasas verse 83)

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَعِبٌ وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ لَوْ كَانُوا يَعْلَمُونَ

And this worldly life is nothing but a past-time and play. The life of the hereafter is the real life. If only they knew. (Ankabut verse)

وَعَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِجَدْيٍ أَسَكَّ مَيِّتٍ. قَالَ: «أَيُّكُمْ يُحِبُّ أَنَّ هَذَا لَهُ بِدِرْهَمٍ؟» فَقَالُوا: مَا نحبُّ أَنه لنا بشيءقال: «فَوَاللَّهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذَا عَلَيْكُم» . رَوَاهُ مُسلم

It is narrated by Jabir ﷺ that Rasulullâh ﷻ passed by a dead kid whose ears were extremely small/ cut off. He ﷻ asked, "Who would like to have it for one dirham? (one silver coin)." The companions replied, "We would not take it for free." Rasulullâh ﷻ said, "By Allah, this world is more despicable in the sight of Allâh than this is in your sight." (Muslim)

‘Whose ears were extremely small/ cut off’ – This was regarded to be a great flaw in goats. Amongst us, if a person has got very small ears, then this is regarded as a flaw even though the ears are not on the front, but on the side.
‘passed’ – This shows that the Sahâbah ﷺ used to travel with Nabi ﷺ. In many narrations of ahâdith, we will find this point mentioned. Similarly, the Sahâbah ﷺ used to say, “We were in the majlis (gathering) of Nabî ﷺ.” Much of dîn was taught on journeys and in majâlis (gatherings). Till today, this has remained the practise of our elders that they impart dîn in majâlis and on journeying with their friends.

A true Shaikh (spiritual guide) who is concerned about the reformation of his murids (disciples) will look for every opportunity to teach them and correct them. Another lesson learnt is that when the eyes and ears of the heat are opened, then see what lessons a person takes from that which is around him. Nabi ﷺ is even taking lesson from a sick, diseased, flawed kid. From here, we learn that we should take lesson from everything around us. Allâh ﷻ complains about us in this verse:

وَكَأَيِّن مِّن آيَةٍ فِي السَّمَاوَاتِ وَالأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ

How many signs in the heavens and earth they pass by, whilst they turn away from them. (Yusuf verse 105)

This should not be the case. We should open our eyes of the heart and take lesson from everything around us.

‘He ﷺ asked’ – In this hadith, Nabi ﷺ posed a question. This is a beautiful manner of lecturing. If a person continues

lecturing, then many a time, the listener falls asleep or his mind wanders. By asking a question, the person sleeping awakens and the wandering mind returns to the subject matter at hand. Occasionally, one should also ask questions in his lectures. When a bit of pressure is placed on the listeners, then they are automatically more attentive.

"Who would like to have it for one dirham? (one silver coin)." The companions replied, "We would not take it for free." Rasulullâh ﷺ said, "By Allah, this world is more despicable in the sight of Allâh than this is in your sight." - After establishing this point in their minds that this kid was of no value whatsoever, Nabî ﷺ explained to them the value of the world. Just as a blemished dead animal is of no value to you, this world is even more despicable and less in value in the sight of the creator of the world, Allâh ﷻ. The Creator knows exactly well the reality of His product. We are in deception thinking that our homes, our vehicles, our clothing, our technology, etc. are very great, whereas in the sight of Allâh ﷻ, they hold no weight and status. We must build this conviction in our hearts that this world is insignificant and inconsequential, and our attention should be diverted towards the everlasting abode of the Hereafter. This world should never become our object and purpose. It is a necessity and should be utilized to that extent.

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «الدُّنْيَا سِجْنُ المؤمنِ وجنَّةُ الكافرِ» . رَوَاهُ مُسلم

It is narrated by Abu Hurairah ﷺ that Rasulullâh ﷺ said, "This world is a prison for a true believer and a paradise for the disbeliever." (Muslim)

'Prison' – This is not with regards to being disgraced. This world is a prison in this aspect that there are many restrictions. In a prison, a person cannot wear the type of clothing he likes, he cannot eat the type of food he desires, and he cannot eat whenever he feels like. He is bound to the restrictions placed by those in charge. So a Muslim in this world is bound to the rules laid down by Allâh ﷻ. A Muslim cannot wear such clothing which he desires. He will have to wear such clothing which is according to the commands of Allâh ﷻ, shown to us by Rasulullâh ﷺ. A Muslim cannot eat whatever he desires. He will have to seek such food which is not only halâl but tayyib (pure, healthy food in which there is no doubt) as well. A Muslim cannot eat whenever he feels. In the month of Ramadhân during the day, one cannot eat. Thus this world is a place of restrictions for a believer.

'Paradise' – This world is a paradise for a disbeliever. In Jannah, a person can fulfill his every desire. Allâh ﷻ states,

وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدَّعُونَ

And for you is whatever your heart desires and for you is whatever you ask. (Fussilat verse 31)

This is the life of the disbeliever. He runs behind fulfilling every desire of his. If he wants to fulfill his desires with a strange woman, he fulfills it. At times, some even fulfill their

immoral lusts with their own sisters, daughters and mothers. They are worse than animals. This is what is meant by Paradise for them.

In Jannah, a person lives with great honour and respect. This hadith does not refer to this aspect of Jannah. It only refers to freedom. A disbeliever is free to do as he pleases. He can go wherever he wants, and do whatever he wants. He is not restricted by salâh, zakâh, fasting or Hajj. He merely fulfills his desires.

An amazing point to note here is that if a person lives in restriction, he will attain freedom; and if a person lives in freedom, he will eventually live in restriction. For example, a student is in the fifth year. He lives a life of restriction by being punctual for his lessons, learning his work, and preparing for the examinations, then at the end of the year, he is granted freedom from the fifth year and proceeds to the next class. On the other hand, if a student lives a life of freedom, he does not attend class punctually, he does not learn his work and he does not prepare for the examinations, then at the end of the year, he will be restricted. He will fail and will not be promoted to the next grade.

If a believer lived his life according to restriction, then there is only freedom for him. A narration mentions that when a believer is placed in the grave, his grave will expand considerably. Since he had restricted his eyes from viewing harâm in this world, it will now be granted such freedom

and strength that it will be able to see its place in Jannah, even though Jannah is so far away. In Jannah, Allah ﷻ will grant such strength to the eyes that no matter wherever he is sitting, he will be able to see his whole Jannah, even though the lowest Jannati will be granted a plot ten times the size of this world. He will be granted so much power that he will be able to see into the heart of his wife. He will be able to see the love she has for him and be convinced in this regard. In this world, a man asks his wife countless times if she loves him, and then too he is unsure. There, there will be no doubt as the person will himself see the amount of love she has solely for him. This is in itself an extremely great bounty. It grants a person the greatest satisfaction and peace of mind.

On the other hand, a person who lived a life of freedom in this world and did not fulfill the commands of Allâh ﷻ will be in great problems in the hereafter. First the grave will squeeze him to such an extent that the ribs of one side will penetrate the ribs of the other side. On the Day of Judgment he will arise blind.

وَنَحْشُرُهُ يَوْمَ الْقِيَامَةِ أَعْمَى قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنتُ بَصِيرًا

And We will resurrect him blind on the Day of Judgement. He will say, "O my Sustainer, why did You resurrect me blind, whereas I was able to see?" (Hajj verse 124/ 125)

Since he had not restricted his eyes in this world, it will be restricted in the hereafter.

The crux is that whoever lives a life of restriction for a short period in this world will be granted freedom and comfort forever and forever in the Hereafter, whilst those who live a life of freedom for these few days will eventually be restricted forever in the hereafter. An example of this is a student who studies hard for a few years. His whole future is then guaranteed. On the other hand, if a student is lazy and does not appreciate his student days, then his whole future will be in shambles.

وَعَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ لَا يَظْلِمُ مُؤْمِنًا حَسَنَةً يُعْطَى بِهَا فِي الدُّنْيَا وَيُجْزَى بِهَا فِي الْآخِرَةِ وَأَمَّا الْكَافِرُ فَيُطْعَمُ بِحَسَنَاتِ مَا عَمِلَ بِهَا لِلَّهِ فِي الدُّنْيَا حَتَّى إِذَا أَفْضَى إِلَى الْآخِرَةِ لَمْ يَكُنْ لَهُ حَسَنَة يجزى بهَا» . رَوَاهُ مُسلم

It is narrated by Anas ﷺ that Rasulullâh ﷺ said, "Verily Allâh ﷻ does not decrease for a believer any righteous deed. He is granted by means of this righteous deed in this world and recompensed for it in the hereafter. As for the disbeliever, he is recompensed in this world for whatever righteous deed he had done for Allâh ﷻ. When he reaches the hereafter, there will not remain any deed to be recompensed." (Muslim)

In the hereafter a person will be granted his pay. In this world, he merely receives a commission. This world is too tiny to pay out rewards. Just the alif of the name Allâh cannot be paid with the whole world. Thus, in this world, a believer attains commission. This too is a very great bounty. He lives in this world as Allâh ﷻ states,

لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ

There is no fear upon them, nor do they grieve. (Yunus: 62)

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجًا

And whoever fears Allâh, Allâh ﷻ makes for him an exit. (Talâq: 2)

وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مِنْ أَمْرِهِ يُسْرًا

And whoever fears Allâh, Allâh ﷻ creates for him ease in his work. (Talâq: 4)

إَن تَتَّقُواْ اللّهَ يَجْعَل لَّكُمْ فُرْقَاناً

If you fear Allâh, He will grant you the ability to differentiate. (Anfâl: 29)

Many other great favours have been promised even in this world.

When a non-Muslim does any work for Allâh, then Allâh ﷻ grants him his recompense in this world.

An incident is mentioned of the angel of death. Once he was asked by Allâh ﷻ if there was any time he was surprised when removing the soul of any person. He replied that on two occasions, he had become surprised. One was on the occasion when a pious person, a friend of Allâh ﷻ was about to pass away. He desired to drink water. The water was right at his head-side, close to him. As he stretched out

his hands to take the water, the utensil fell and he was unable to drink even one sip of the water. He passed away in this condition.

The second occasion was when a disbeliever was about to pass away. He desired a certain type of fish which was found in some far-off waters. Allâh ﷻ made arrangements that the fish was caught, cooked and brought before him. He ate the fish and then passed away. The matter of astonishment was that the believer passed away whilst being deprived of water which is easily available everywhere, whereas great arrangements were made for the disbeliever before he passed away. Allâh ﷻ explained that the believer had one evil deed to his credit for which he could have been taken to task for in the hereafter. He was placed in this difficulty, so that he could exercise patience and gains rewards, thus passing away completely pure and untainted. As for the disbeliever, he had performed one such action for which recompense had not been as yet granted in this world. There is no reward for the disbeliever in the hereafter. Since Allâh ﷻ is most Just and never oppresses anyone or gives less, He ﷻ granted the disbeliever his recompense in this world, so that no recompense had to be meted out in the hereafter.

Hadrat Sheikul-Hadith (rahimahullah) used to stress that a person should value his righteous deeds. By the blessings of these actions, many works of ours become easy. Many times, we find that our work is simplified or easier. So many

times it happens that we are saved from an accident. These are because of some righteous deeds performed. However we are so unmindful of this. We do not show our gratitude to Allâh ﷻ. We actually say, "Today I was lucky. I got saved." In actual fact, it is some righteous deed which has saved us from some calamity. When a person is afflicted with some calamity, then generally, it is because of some evil deed or sin he has committed. We then say, "Today what happened! Big problem!" We do not attribute these conditions to our sins.

In short, a believer is granted rewards and assistance in this world because of righteous deeds. The three men of the Bani Isrâîl locked up in a cave were saved by the blessings of righteous actions. There were no paramedics or emergency services to save them. It was only their righteous actions which were filled with sincerity that saved them. The boulder moved and they were freed. So, righteous actions benefit a person in this world in different avenues and in the hereafter. Sins are the cause of calamities in this world. If one does not repent or Allâh ﷻ dos not forgive, then these sins will take the form of snakes and scorpions in the grave as well as beating by the angels, and fire in the hereafter. A person should therefore abstain and repent from all his sins.

We find that there are many Non-Muslims who do a lot of righteous deeds. In this world, they are rewarded

handsomely, but there is nothing kept in store for them in the hereafter.

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ» . مُتَّفَقٌ عَلَيْهِ. إِلَّا أَنْ عِنْدَ مُسْلِمٍ: «حُفَّتْ» . بَدَلَ «حُجِبَتْ»

It is narrated by Abu Hurayrah ﷺ that Rasulullâh ﷺ said, "The Fire has been covered with lust and carnal desires and the Jannah has been overlapped with disagreeable things and calamities." (Bukhâri, Muslim)

Allâh ﷻ has created the Fire. He ﷻ then placed a cover and case over it. What is nafs (carnal desires)? The definition given Moulânâ Ashraf Ali Thânwi ﷺ is,

مرغوبات طبعیہ غیر شرعیہ

Natural desires contrary to the Shariah

A person has the desire to see evil e.g. pornography. This desire is not evil. Allâh ﷻ has placed desire in every human being. If there was no desire, then there would be no examination. Before, when I lived in Germiston, there was a mutawalli of over 50 who stated in one gathering that he never received any fine for his car, whether for speeding or anything else. We were extremely surprised as a person definitely gets caught somewhere. Then he said, "Till today, I have never driven a car." If a person does not drive, how will he get a fine? Similarly, if a person has no desires, how can he be tested and become a friend (walî) of Allâh ﷻ. If the desire is present, and a person does not act according to

its dictates, then this person becomes a friend of Allâh ﷻ (a walî). This is referred to as taqwâ. If you only have an accelerator in your brand new car, but have no brakes, you will cause a huge accident, killing yourself and many others. On the other hand, if you only have brakes and no accelerator, you cannot travel anywhere. Our desires are the accelerator. Whenever a prohibited action is brought before one, then immediately press sharp brakes. It is narrated about Umar ﷺ,

كان وقافا عند كتاب الله

He practised firmly on the Book of Allâh. (Bukhari)

Jahannum (Hell) exists and it is an extremely evil place. However Allâh ﷻ has beautified it and decorated it with people's desires. Whoever follows his carnal desires is actually tearing this veil and entering into Jahannum. Jannah has been made extremely beautiful and full of enjoyment. However, it has been surrounded by disagreeable things which are disliked by the carnal self. An example of this is waking up for Fajr salâh. The water is cold, the person is tired and he desires to sleep. He thinks to himself, "It is too cold, I have to bath. I will perform my salâh at a later time, or I won't perform that salâh."

A woman walks before one. The desire is to gape at here. The one who does not control this desire is heading for Jahannum. As for the one who controls himself, he tears the veil and enters into Jannah.

In short, Rasulullâh ﷺ has with great effort and sacrifice, beautifully illustrated this example to us so that we understand. Jahannum is an extremely vile place, decorated and beautified with all things which the carnal desires (nafs) wants. Jannah on the other hand, is extremely wonderful and beautiful. It is a place where a person will reside forever. There will never be hunger or thirst there. Whatever a person eats or drinks will only be for enjoyment. He will have so many black-eyed damsels of Jannah, who will never age and grow old. You too will never become old, nor will you ever get sick there or even have a headache. However Allâh ﷻ has enveloped these bounties with difficulties which are naturally disliked by a person. This too is for a beginner (mubtadî). As for the muntahî (proficient), these desires are inconsequential before him. He finds enjoyment in fulfilling the commands of Allâh ﷻ, he finds enjoyment in Dhikr and other acts of worship. The mubtadi finds Fajr difficult, the muntahi finds enjoyment in tahajjud salâh. The muntahi finds enjoyment in all righteous actions. Therefore, we should not be deceived by these veils of sin. Abstain from fulfilling lustful desires. The one who does this will reach Jannah. May Allâh ﷻ grant all of us the ability!

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَعِسَ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيصَةِ إِنْ أُعْطِيَ رَضِيَ وَإِنْ لَمْ يُعْطَ سَخِطَ تَعِسَ وَانْتَكَسَ وَإِذَا شِيكَ فَلَا انْتُقِشَ. طُوبَى لِعَبْدٍ أَخَذَ بِعِنَانِ فَرَسِهِ فِي سَبِيلِ اللَّهِ أَشْعَثُ رَأْسُهُ مُغْبَرَّةٌ قَدَمَاهُ إِنْ كَانَ

فِي الْحِرَاسَةِ كَانَ فِي الْحِرَاسَةِ وَإِنْ كَانَ فِي السَّاقَةِ كَانَ فِي السَّاقَةِ وَإِن اسْتَأْذَنَ لَمْ يُؤْذَنْ لَهُ وَإِنْ شَفَعَ لَمْ يشفع» . رَوَاهُ البُخَارِيّ

It is narrated by Abu Hurayrah ﷺ that Rasulullâh ﷺ said: "Destruction for the one who is a slave of dinar and dirham (i.e., wealth) and who is a slave of costly clothing. Whenever he is given (worldly things), he is satisfied; and whenever he is not given, he is displeased. Such a person is indeed destroyed, and extremely ruined. If a thorn pricks him, he should not be helped. Blessed is for the servant who holds firmly the reins of his horse in the path of Allâh ﷻ, whilst his hair is dishevelled and his feet are soiled with dust. If he is placed to guard, he remains there. If he is placed in the back line, he proceeds there. If he seeks permission, he is not granted permission. If he recommends some-one, his recommendation is turned down. (Bukhari)

'slave of dinar and dirham' – abd refers to a slave. People usually say that he is Abdullâh (the servant of Allâh). This is for a person who has the reality and not just the outward title. He accepts all the commands of Allâh ﷻ and is obedient to Him. Here abdur dirham and abdud dinâr refers to a slave of money – a person who has made his wealth his deity, his religion and object of life. Such a person is destroyed. A person who earns money and utilizes it for the propagation of Islâm and in righteous avenues is not included in this word, as he utilizes it but is not a slave to it. Dirham and dinâr are two forms of currency which was

utilized in the time of Rasulullâh ﷺ, just as today we have rands and cents, or pounds and shillings.

'Abdul- khamîsah' – Khamisah refers to some forms of clothing. Different commentators have given different meanings. In short, it means to become a slave to clothing. A person is always concerned about his clothing. At all times, he is worried about new and smart clothing. This is not only confined to clothing. By means of wealth, one is desirous of attaining worldly objects, cars, houses and furniture. This is the object of his life, his religion. He has made his desires his deity. Allâh ﷻ states,

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ

Have you seen the one who has taken his desires a deity? (Jâthiyah verse 23)

These people are completely destroyed. Generally, worldly-orientated people are regarded as very intelligent. They have the know-how of earning big sums of money. However Rasulullâh ﷺ who was granted the knowledge of the past and future people stated in the light of this knowledge that such a person is destroyed and is not successful. He earns so much money, and is still running after more. He forgets himself in the process. Allâh ﷻ states,

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ

Do not be like those who forgot Allâh, then they forgot themselves. (Hashr verse: 19)

A person forgets his own comfort, his own rest. How can he be referred to as intelligent? The people of the world generally regard these foolish people as their leaders, since they are of the opinion that these are intelligent people. However Rasulullâh ﷺ, whose knowledge encompasses all their knowledge, has referred to such people as destroyed. He ﷺ did not speak from desire. Allâh ﷻ states,

وَمَا يَنطِقُ عَنِ الْهَوَى إِنْ هُوَ إِلَّا وَحْيٌ يُوحَى

And he does not speak from desire. It is nothing but revelation which is sent to him. (Najm verse 3/4)

'Whenever he is given (worldly things), he is satisfied; and whenever he is not given, he is displeased.' – When such a person receives this wealth outwardly from the creation e.g. his business is thriving, he is earning huge sums of money, then he is elated. On the other hand, if there is a loss in wealth, some financial problem, then he is extremely displeased. When such people are not granted the things of this world, they become perplexed and agitated. Some fall into depression, whilst others even commit suicide. Such depression is experienced which cannot be fathomed.

A few years ago in Azaadville, there lived a person. Once a portion of his shop was burnt or some harm came to it. He became so depressed that he used to stay under the bed the whole day. He was not prepared to eat, to drink, to go out of his house, and to even perform his salâh. His condition was extremely bad. If this is not destruction and loss, then what is?

Similar is the case of those who make this world their deity and object and then become mad and lose their senses. To earn the world is not prohibited. However it should be kept within limits. The object of one's life should be the hereafter and one's dîn (religious life). Together with this purpose, if a person earns, then there is no harm.

'Such a person is indeed destroyed, and extremely ruined.' – This sentence is repeated again to emphasize the gravity of making the world one's aim and object. This person is at loss in every aspect.

'If a thorn has poked and entered his limbs, then it should not be removed.' - Such a person has been cursed by Rasulullâh ﷺ. This sentence means that if such a person falls into problems and difficulties, he should not be assisted. However our condition is such that all the people of the world help one another, whereas Rasulullâh ﷺ is commanding us not to assist him. There was a Muslim drug dealer. He was eventually jailed for some time. After being freed, he came to the masjid. All the people flocked to meet him as if though he had come back from Hajj, he had qualified as an âlim or he had accomplished a great feat. A person should ponder: Does one's îmân remain after honouring such people?

Thereafter Rasulullâh ﷺ made mention of the other side of the coin.

‘Blessed is for the servant who holds firmly the reins of his horse in the path of Allâh ﷻ, whilst his hair is disheveled and his feet are soiled with dust.’ – This means that such a person is always ready to sacrifice his life for the sake of Allâh ﷻ, no matter where the demand appears is: the north, the south, the east and the west. He is prepared to brave the cold and face the summers. Such a person who is always prepared to sacrifice himself for any religious needs is really blessed. He is not extremely concerned about his hair, clothing and outward appearance. He is not obsessed with ‘looking smart’ putting oil in hair, and combing it all the time. It is extremely easy to recognize a person who has reached reality. If a person is still completely engrossed in his clothing, beard, car, house, shoes etc. then this is a sign that he is far from reality. He does not have a whiff of dîn. As for those who are not overtaken by such conditions, and they are punctual on their five times salâh, tilâwat, dhikrulâh, then realize that such a person has understood reality.

‘His feet are soiled with dust.’ – This does not mean that the person must stay dirty. Rather he should not be obsessed in these outward things like cleaning himself. His concern is whether he is beautifying his recitation of the Qurân with tajwid. He worries whether he has performed his salâh correctly, recited the Qurân Karîm and completed his daily quota of dhikr. He is not sitting all the time cleaning his shoes with polish, ironing his clothing with so much care that not one crease can be seen, tying his turban five or six

times as he is not happy that it is not perfectly straight. He is always looking n the mirror to see that everything is perfect. This should not be our condition. Rasulullâh ﷺ has sounded glad tidings for such a person. The sign of this external perfection is that he lives a life of simplicity.

'If he is placed to guard, he remains there. If he is placed in the front line, he proceeds there.' – The above was regarding his external. These words refer to his internal. Wherever he is sent, he happily goes. He does not feel embarrassed to serve the Muslims in any place he is commanded. He is not proud, "I am such a great person, I am so pious, I am so knowledgeable – how can I be placed on security?" He is happy to obey. This is like many ustâdhs in a madrasah. If they are given Bukhâri Sharîf to teach, they will do so happily. If they are given basic grammar books like Ilmun Nahw to teach, they will do so happily. They do not feel belittled. Students should take a lesson. Wherever they are given the opportunity to serve, they should do so happily. They should not say, "I am worthy of teaching Bukhârî Sharîf. How can I ever teach Ilmun – Nahw?" Whichever book the principal commands, one should happily teach.

In a like manner, we have met many of our students after graduating. When we ask them what they teach, some state, "We teach Bukhârî, Hidâyah, Ilmun-Nahw, etc." commencing with the bigger kitâbs. On the other hand, some commence by mentioning the elementary books and

then proceed to mention the bigger books. There is a world of difference between the minds of these two. The minds of those who commence from the bigger books are filled with pride, whilst those who commence with the smaller books are completely humble. Therefore, our temperament too must be corrected.

Even if you are worthy of teaching Bukhârî Sharîf, but you are entrusted to sweep the madrassah, then do it happily. If you are out in the path of Allâh, and the amir asks you to prepare the food, then do so joyously. Don't feel that I was supposed to give bayân. How could he have placed me here? Do every action with sincerity. In short, this person is blessed with external qualities and internal qualities like sincerity, humbleness and obedience.

'If he is placed in the back, he proceeds to the back' – Normally in an expedition, a person was placed at the back to see if any goods were left behind by the caravan. Thus, if you are entrusted with cooking, cook. If you are commanded to clean the toilets, then clean it. This person is sincere. His external as well as internal has been reformed. A person who is internally reformed is not overly concerned about his outward condition. If a person is worried about his clothing, etc. he will never wash the toilets.

'If he seeks permission, he is not granted permission. – He is such a simple person that no importance is given to him. In

any special gathering, he is not allowed to sit there. He is sent off to do menial jobs.

If he recommends some-one, his recommendation is turned down.' - He is of such a low status outwardly that no one is prepared to even listen to his recommendations. In short, such a person is blessed who has internal and external beautiful qualities.

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيُّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ مِمَّا أَخَافُ عَلَيْكُمْ مِنْ بَعْدِي مَا يُفْتَحُ عَلَيْكُمْ مِنْ زَهْرَةِ الدُّنْيَا وَزِينَتِهَا» . فَقَالَ رجلٌ: يَا رَسُول الله أَوَ يَأْتِي الْخَيْرُ بِالشَّرِّ؟ فَسَكَتَ حَتَّى ظَنَنَّا أَنَّهُ يُنَزَّلُ عَلَيْهِ قَالَ: فَمَسَحَ عَنْهُ الرُّحَضَاءَ وَقَالَ: «أَيْنَ السَّائِلُ؟» . وَكَأَنَّهُ حَمِدَهُ فَقَالَ: «إِنَّهُ لَا يَأْتِي الْخَيْرُ بِالشَّرِّ وَإِنَّ مِمَّا يُنْبِتُ الرَّبِيعُ مَا يَقْتُلُ حَبَطًا أَوْ يُلِمُّ إِلَّا آكِلَةَ الْخَضِرِ أكلت حَتَّى امتدت خاصرتاها اسْتقْبلت الشَّمْسِ فَثَلَطَتْ وَبَالَتْ ثُمَّ عَادَتْ فَأَكَلَتْ. وَإِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلْوَةٌ فَمَنْ أَخَذَهُ بِحَقِّهِ وَوَضَعَهُ فِي حَقِّهِ فَنِعْمَ الْمَعُونَةُ هُوَ وَمَنْ أَخَذَهُ بِغَيْرِ حَقِّهِ كَانَ كَالَّذِي يَأْكُلُ وَلَا يَشْبَعُ وَيَكُونُ شَهِيدًا عَلَيْهِ يَوْمَ الْقِيَامَةِ» . مُتَّفَقٌ عَلَيْهِ

It is narrated by Abu Saeed Khudri ﷺ that Rasulullâh ﷺ said: "Among things which I fear may confront you (Muslims) after me is the beauty and the grandeur of worldly life (following your military conquests)." One man asked him, "Will goodness bring evil in its wake (will wealth bring evil with it)? Rasulullâh ﷺ kept quiet for some time for revelation (Wahy) of Allâh ﷻ. When the Divine Revelations ended, Rasulullâh ﷺ wiped away the perspiration from his face and asked, "Where is the questioner?" as if he had liked the question. Thereafter,

he said (by way of reply): "Goodness never brings evil in its wake. (This may be well understood from an example). The spring season (or canal) gives birth to green grass which in itself is good. Albeit, it sometimes kills a beast or brings the beast close to death if the beast over-eats. The beast has its fill of the stomach and feels heaviness in the stomach. It basks in the sun where it passed stool and urine. Feeling that the stomach was again light, the greedy beast again turns to the pasture and once again fills up its stomach with green fresh fodder. It was, therefore, the greedy action of the beast which killed him and not the green fodder which had no evil inherent in it. Similar is the state of man. When he gets wealth, he spends it relentlessly and gets involved in sin and acts of disobedience to Allâh ﷻ. The worldly wealth is like the fresh, green fodder, which, when acquired by lawful means and when spent on lawful occasions, it is a great support for life. However, a person who acquires wealth by unlawful means, and spends it on the same way, becomes like a hungry man who eats and drinks but does not become free from hunger and thirst. This will serve as evidence against him in the Hereafter. (Bukhari, Muslim)

'things which I fear' – This is similar to a father or mother who says to their children, "My biggest fear for you is after my demise." Likewise, the teacher tells his student, the spiritual guide (sheikh) tells and guides his murid (disciples) of different dangers and evils lurking outside. Here Rasulullâh ﷺ is making apparent his fears for his ummah (followers) after his demise that they will fall into the enjoyments of the world. In the time of Rasulullâh ﷺ,

there were not so much of conquests as happened later on especially in the time of Umar and Uthmân ﷺ. The treasures of Caesar and Khosroes were brought to Madinah Munawwarah. Today, a molvi is concerned about earning his sustenance, whereas Rasulullâh ﷺ is warning us that he fears abundance of these bounties as they will destroy us. We too should have this concern of our Nabi ﷺ, and not our own concerns. Once these bounties come to a person, he easily slips and falls if he is weak. On a rainy day, the roads are muddy and slippery. The father tells the son, "Be extra careful, the roads are slippery." Here Rasulullâh ﷺ is informing us to be careful of excessive wealth and items of the world as they cause a person to slip and be destroyed.

'One man asked him' – Asking what one does not know or when one is in doubt is also sunnah. The Sahâbah ﷺ on many occasions asked Rasulullâh ﷺ when they did not understand.

'Will goodness bring evil in its wake?' – Goodness here refers to wealth as utilized in many places off the Qurân Sharif. In the minds of the Sahâbah ﷺ, they understood money to be goodness. However, here there seemed to be a contradiction. How could one slip in something in which there was goodness? How could there be evil in goodness?

'Rasulullâh ﷺ kept quiet for some time for revelation (Wahy) of Allâh ﷻ.' – In this silence, there is great lesson for all of us. Many of us have to give an answer when a question

is posed, whether the answer is correct or not. Keep quiet or say, "I do not know, I will find out." It was the habit of Imâm Abu Hanifah (rahimahullah) to always remain silent in the gatherings of ulamâ, even though he was the most learned there. He would not speak unless his opinion was directly sought. He would not even present his opinion, even though his knowledge was extremely vast.

Whenever one ustâdh of Dârul Ulûm Deoband did not understand anything, he would tell the students to wait. He would then proceed to another ustâdh, ask and then come back to class to teach. He never felt it below his dignity and was not concerned what remarks the students would make.

Moulânâ Thânwi (rahimahullah) states that an old woman had lost her water-jug (lotâ). She was heard making this duâ, "O Allâh, let not any Molvi find it." Somebody asked her thereason. She replied, "The Molvi has learnt logic (Mantiq). He is such an expert that in a roundabout way, he will prove that it the water-jug is his." We should not be like this. If we do not know, never feel shamed or shy. State clearly your lack of knowledge. Find out or send the questioner to someone who will know the answer. Don't just blurt out any answer.

In Karachi, there is a person who sells achâr (pickles). Even though he has not formally studied, he is known as Mufti Achâr. He moves about on his bicycle selling achâr. Why is he famous as Mufti Achar? The reason behind this is that wherever he goes, people ask him masâil on different aspects. He answers them correctly, because daily, he studies ten pages of Bahishti Zewar. As soon as he

completes the book, he recommences. Since the masâil are firmly grounded in his mind, he gives the correct answer.

He is not like one molwi who was asked, “If a mouse falls in a well, how many buckets must be removed?” Since the masalah is not common as wells are seldom used by us, the molvi did not know the answer. However he had studied logic. He asked, “What was the colour of the mouse? Was it male or female?” All these questions have no bearing on the masalah at all. However he sent the person to fetch all the information needed. When this person went, the molvi quickly rushed to his Islâmic books to see the ruling. When the person returned, the molvi furnished the answer, not even caring to see what information was brought. Therefore, when one does not know the answer, he should be silent, following in the steps of Imâmul-Ambiyâ ﷺ. We have also seen that many times when a question was posed to our Sheikh (rahimahullah), he turned his attention to Allâh ﷻ who immediately inspired him with an answer. A person should immediately turn his attention to Allâh ﷻ. When he does this, the answer received from Allâh ﷻ is such that you would have not read it in any book, nor had your asâtidha (teachers) taught you. When a person has sincerity, humility and turns his attention to Allâh ﷻ, then Allâh ﷻ helps such a person at that exact moment from the unseen. This word of keeping quiet is very short, but the lessons in it are very powerful.

‘We had conviction that revelation will be sent’ – A person who possesses humility will be assisted. Rasulullâh ﷺ said, “Whoever humbles himself for Allâh, Allâh ﷻ will elevate him.” Allâh ﷻ grants such an answer which no one in the world can challenge successfully.

‘Rasulullâh ﷺ wiped away the perspiration from his face and asked, "Where is the questioner?" as if he had liked the question.’ – From the tone of Rasulullâh ﷺ, it seemed as if he was happy with the question. From other narrations, we learn that initially, the Sahâbah ﷺ were upset when the person asked the question and Rasulullâh ﷺ did not reply. This is similar to students in a class. If one asks the ustâdh (teacher) a question to which he does not know the answer, the other students who possess love for the ustâdh become upset and think to themselves, “Why did he ask such a question? My ustâdh is feeling shy and embarrassed.” Similarly, some Sahâbah ﷺ felt upset when the question was posed, as Nabi ﷺ was silenced. However when the answer came, all the Sahâbah ﷺ became pleased, realizing that the question asked was beneficial.

‘Goodness never brings evil in its wake.’ – Wealth is goodness. However due to external factors, evil is found. With wealth, a person can fulfill his basic necessities, fulfill the needs of others, and the whole outward system of the world functions. However if wealth creates pride, then due to this external factor of pride, evil is found. If a person oppresses others to earn more wealth or he becomes so

involved in earning this wealth that even his compulsory duties like salâh, etc. are delayed or even abandoned, then due to these factors, evil is created.

Remember that it is not prohibited to be wealthy (mâldâr) in Islâm. Abdur Rahmân ibn Auf ﷺ and Uthmân ﷺ were extremely wealthy. Yes, it is prohibited to be a slave of this world (dunyâdâr). A person can be extremely poor, but can still be a slave of this world (dunyâdâr). All the time, he is concerned in increasing his wealth. Whatever little he has, causes him to become boastful and arrogant. On the other hand, those great Sahâbah ﷺ as well as people like Imâm Abu Hanîfah ﷺwere not slaves of their wealth. Their wealth did not create pride or oppression within them, it did not make them unmindful of preparing for the hereafter, and it did not involve them in sin and wrong doing. Thus money in itself is good. External factors render it evil.

Moulânâ Ashraf Alî Thanwî ﷺ has said, “Some immature sufis state that this world is evil. It should be kicked away. However, if one does not receive two rotis (slices of bread), he will not be able to even lift up his leg to kick it away. Therefore, it is very important to understand this difference.

By wealth, one is able to build masjids, orphanages and assist the poor. If being wealthy was prohibited, then why is there a law that one must discharge zakât and perform Hajj? Zakât and Hajj are only compulsory when a person has wealth.

Yes, to be a slave of this world (dunyâdâr) is forbidden.

‘Albeit, it sometimes kills a beast or brings the beast close to death if the beast over-eats.’ –A person engaged in the world becomes so engrossed and involved that he does not even have time to spend. He does not give zakât, go for Hajj, help the poor, and spend his money in other noble causes. All the time, he is only earning more and more. Just as the animal dies because of overeating, the man dies spiritually or is close to spiritual death because of over engrossment in the world.

The only one saved from this is the beast which has its fill of the stomach and feels heaviness in the stomach. It basks in the sun where it passed stool and urine. Feeling that the stomach was again light, the greedy beast again turns to the pasture and once again fills up its stomach with green fresh fodder. The person who earns and then spends in the path of Allâh ﷻ is protected. Amazing to note is that a person starts working. When asked the reason, he states, “It is a necessity. I am earning to eat and live a comfortable life. I can fulfill the rights of my wife and children.” However a person becomes so engrossed in earning that he eventually forgets the reason for earning. At times, he is so involved that he has no time to even eat. If he becomes sick, he is not prepared to go to the doctor as he fears that some of his money will be taken away. He does not even want to spend on his wife. This means that the wealth has become his object of life. Just as the animal which overeats and does not digest its food by going out in the sun dies, so too does one

who is always engaged in earning, forgetting the purpose of his endeavours, and not fulfilling the right of the money, then such a person will be spiritually dead. His heart will become hardened. He will actually see people undergoing difficulties, but he will actually increase the price of his commodities to drain them of their money.

'The worldly wealth is like the fresh, green fodder, which, when acquired by lawful means and when spent on lawful occasions, it is a great support for life.' – There is no problem with earning. However, a person must check and give time for his spiritual development as well. His salah must be performed in its correct time in the proper manner. Earning must be in a halâl manner. Then a person must utilize this wealth in the correct avenues. This wealth will be a great support for him in this life and the hereafter. Great treasures will be stored up for him who has spent in the path of Allâh ﷻ.

'However, a person who acquires wealth by unlawful means, and spends it on the same way, becomes like a hungry man who eats and drinks but does not become free from hunger and thirst.' – This is on the other side of the coin. A person does not care whether he is earning halâl or harâm. All the time, he is flirting with womenfolk in the business area. His object at every moment is to make money, even if his salâh has to be missed in the process. Tilâwat of Qurân is completely out of the question. He has no time to go out in the Path of Allâh ﷻ. This person is like

one suffering from a disease called *jau'ul-baqar* in the Arabic language, wherein a person eats but is never satiated. Many times people eat so much and then say, "It seems that I did not read bismillah today." Similarly, this person is never satiated. After opening one business, a business opens another, then a third and so on. Now he starts making off-shore investments. He is earning but not spending. This person suffers from a spiritual *jau'ul-baqar*.

'This will serve as evidence against him in the Hereafter.' - A person will be answerable for such type of earning, being unmindful of the hereafter, and non-fulfillment of the rights of money.
In short, Rasulullâh ﷺ was concerned that his followers would become so involved in the world that *dîn* and preparation for the hereafter would not remain their priority in life.

This hadith is not merely for reading and telling others, but to create this realization within ourselves. There is no harm in earning, but engrossment is prohibited. If a Molwi earns as well, there is no prohibition, even though it is not appropriate. We have seen many of our students who eventually become so engaged in the world that they have no time to teach and benefit others. They forget everything. We should supplicate to Allâh ﷻ to protect us from these evils and to accept us for the service of His *dîn*. Money earned in serving *dîn* is full of blessings. May Allâh ﷻ place contentment in that wealth in us and our families, may He

ﷻ accept us for the service of His *dîn*, fulfill our necessities of life with respect, comfort and safety and save us from the evils of the world.

وَعَنْ عَمْرِو بْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسلم: «فَوَاللَّهِ لَا الْفَقْرُ أَخْشَى عَلَيْكُمْ وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وتهلككم كَمَا أهلكتهم» . مُتَّفق عَلَيْهِ

It is narrated by Amr-Bin-Auf ﷺ who stated that Rasulullâh ﷺ said, "By Allâh, I am not afraid of poverty and deprivation for you. What I really fear is that opulence and worldly wealth be your lot as it was of your predecessor's nations. Then you will compete with one another in the worldly life like them. Thereafter, the love of worldly life will annihilate you as it annihilated the older nations." (Agreed)

'I am not afraid of poverty' – Our understanding is upside down. We fear poverty, whereas Rasulullâh ﷺ fears wealth. Where is our understanding compared to the understanding of Rasulullâh ﷺ? May Allâh ﷻ grant us the ability that we too do not become overly concerned about poverty.

'then you will compete with one another' – This is the reality. If one person owns a million, the other makes an effort to earn two million. If he owns one shop, I must own two. If he has one car, I must have two. In every aspect, a person strives to beat the next. Such a person is a really

foolish person. They are actually competing for stool and excreta. If he makes one kilo of stool, I must make two kilos. If he emits one liter of urine, I must emit two liters. He regards this as a means of honour and respect. A person was supposed to have competed in the matters of the hereafter. If another recites two sections of the Qurân, I must recite four. If he performs four rak'ats of Tahajjud, I must perform eight. However, his only concern is competing in this world.

'Thereafter, the love of worldly life will annihilate you' – This is the result of competing for things of this worldly life. In the past when our ancestors from India came to South Africa, people possessed very little. People would assist and help one another. Now, after so many years, when people have become rich, no one cares to help another. Every person is concerned about himself. When people are poor, they assist one another. When they become rich, then they are for themselves (except those whom Allâh ﷻ wills!) Even in the poor non-Muslim communities today, you will find that if one person has a little food, he will share it with those who have nothing. This is the nature of poverty. A person knows the effect of poverty. Thus he strives to help the other. As man becomes wealthier, his mind goes only to his own needs. For example, we live in Azaadville. Who cares for the plight of the poor in the surrounding areas? Who is concerned whether they ate or not? Every person here is only concerned about himself. He wants a smarter garden, a better house and a stylish car.

This love eventually destroys a person to such an extent that never mind others, he has no concern for himself as well. We see in some houses that women are so particular about cleanliness that she does not even allow the children to play. The children are prisoners in their own home. The children are even hit badly if something is out of place. The whole object has become this world. The love of these objects have become more valuable than our own children. This does not mean that the children must be left completely free and unrestrained. However, some people don't even allow them to play. They must sit in one corner, completely quiet, with their fingers on their mouth. How can children live like that?

One person asked Moulana Ashraf Alî Thânwi ﷺ if he could bring his children to him to acquire duâs and barakah (blessings). Moulana happily granted him permission. The father trained them at home to sit quietly and not to shuffle or move around. When he came with them, they sat extremely quiet. Hadrat Moulânâ asked the father where the children were. When he replied, "They are sitting here before you," Hadrat remarked, "These don't seem to be children. They seem to be your grandfather. Children are such that they will run from side to side. They will even knock off my topi." This is the nature of children. To allow children to be free within bounds is extremely important. Umar ﷺ would strongly emphasize this. To force them to be like a dummy with no movement is highly destructive. The health and minds of those children who play and jump are

much better than those who don't. These children become intelligent and healthy.

وَعَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا» وَفِي رِوَايَةٍ «كفافا» . مُتَّفق عَلَيْهِ

It is narrated by Abu Hurayrah ﷺ that Rasulullâh ﷺ said: "O Allah, Give to the progeny of Muhammad such sustenance as may keep their bodies and souls together." In another version of the Hadith, it is said: "Grant sufficient sustenance to the progeny and fellows of Muhammad to keep them alive."(Bukhari, Muslim)

Even though this narration is concise, its meaning is very vast. This is a duâ of Rasulullâh ﷺ for his followers. It shows the extreme love Rasulullâh ﷺ possessed for his followers. In the Hereafter, we are all aware of the concern he ﷺ will show for us. However, this duâ shows his concern for his followers after his demise in this life as well.

'progeny of Muhammad' – There are different views concerning who the progeny of Nabî ﷺ are. Some are of the view are that it refers to family members of Nabî ﷺ, whilst others state that it refers to the Sahâbah ﷺ. According to one view which many commentators of hadith have preferred is that the whole ummah is meant.

Two words are used here. One is قُوتًا and the other is كفافا. This means that the sustenance must be sufficient for a person's needs. It should not be so much that a person does

not know where to keep it. Should he keep it under his bed or should he keep it in the bank? On the other hand, it should not be so less that a person is placed in difficulty. According to need, it should be sent to the person. This is clearly seen. A person goes to Mina, Arafat and Muzdalifah, where outwardly there is nothing. In all these places, Allâh ﷻ send a person's sustenance to him. At times, a person goes in jamât to far-off places and in the wilderness, he is amazed at how Allâh ﷻ grants him sustenance. It is not our arrangements. Allâh ﷻ sends our sustenance everywhere.

Allâh ﷻ did not make it such that when we were born, He ﷻ said, "You will utilize twenty million liters of water in your lifetime. Take all this water now and look after it. You will eat twenty thousand kilograms rice, ten thousand kilograms flour, etc. All is being granted to you today." How will a person, never mind a baby, ever look after so much of food and drink? He will have to walk around with swimming pools of water and food. If Allâh ﷻ did not make arrangements for relieving oneself, and a person had to move around with all that filth, how difficult life would have been. Allâh ﷻ has formulated such a system that forty days before a person reaches a place, man's sustenance is already sent there. In every place, Allâh ﷻ has built such avenues where a person can easily relieve himself.

A person, who earns such sustenance which is not so much that he has to worry to invest it or look after it, and it is not so less that he becomes perplexed, is very fortunate.

According to his need, Allâh ﷻ grants him. There are many of Allâh ﷻ's servants who are like this. In one aspect, they are included in the progeny of Muhammad ﷺ. This is a great honour and a means of nobility for them to be included in this group of people. Instead of being concerned to accumulate money and store it, one should be concerned of pleasing Allâh ﷻ, preparing for the Hereafter and serving dîn. Then Allâh ﷻ will look after such a person.

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرُزِقَ كَفَافًا وَقَنَّعَهُ اللَّهُ بِمَا آتَاهُ» . رَوَاهُ مُسلم

It is narrated by Abdullah ibn Amr ﷺ that Rasulullâh ﷺ said, "Successful indeed is he who accepted Islam, he has been given sufficient sustenance for his needs and Allâh ﷻ has granted him contentment on his possessions." (Muslim)

'Successful' – Imâm Rhâgib Asfahâni (rahimahullah) has stated in Mufradâtul Qurân that the most comprehensive word in the Arabic language is the word 'falâh.' Every type of goodness is included therein. Here the word قَدْ is used for emphasis. Then the Arabic past tense is used to show greater emphasis and to show definiteness, since the past is something which has definitely occurred. The person who has three qualities will be bestowed with this ultimate success:

1.) مَنْ أَسْلَمَ– One meaning of this is to accept Islâm as has been translated above. Another meaning is that a person has surrendered in totality to Allâh ﷻ. He has surrendered his thinking to Allâh ﷻ. He thus practices on the commands of Allâh ﷻ whether he understands or not. Moulânâ Ashraf Alî Thânwi ؒ said, "I have two accounts by me. In one account, I place all those matters which I understand in *dîn*. In the other account, I place all those matters which I do not understand. I accept them, even though I do not understand them. The day Allâh ﷻ grants me understanding of that matter, I remove it from the second account and place it in the first account." This should be the quality of a believer. Our intellects are too small to understand every part of dîn. Whatever we understand, we should be grateful (make shukr). Whatever we do not understand, we should accept. Eventually Allâh ﷻ will grant a person understanding of that matter. In short, we should completely submit ourselves to Allâh ﷻ.

2.) 'he has been granted sufficient needs' – Allâh ﷻ grants the person according to need as has been explained above. One of our friends in Reunion, Moulana Ishâq Saheb, after marriage, went for Umrah. All his money was stolen. He was perplexed as he was newly married. He felt ashamed to tell his wife. On the other hand, he was in a foreign country. He told his wife that he would like to spend the night in the Haram. When she agreed, he passed the entire night in duâ and ibâdah. After Fajr when he emerged from the Haram, an Arab person rushed to him in the huge crowd and placed a

bag in his hand full of money. Allâh ﷻ looks after His servants. If we build our trust in Allâh ﷻ, He ﷻ will provide for us whenever we are in need. Never mind wealth, all our other needs are seen to by Allâh ﷻ. For example, at every moment, we are in need of oxygen. Allâh ﷻ provides all of His creation with oxygen, without any request from them. Allâh ﷻ granted us the ground which is stable and not moving. Allâh ﷻ has granted us eyes to see, otherwise how would we recite this book. Allâh ﷻ has granted us our limbs as well as countless other bounties at every moment, which are our necessities.

3.) 'and Allâh I has granted him contentment on his possessions' – This qanâ'at (contentment) is really a great bounty. A person is safe from greed, and is happy with that which he has been granted. This quality was and is found amongst many people, especially ulamâ. Hadrat Shaikh (rahimahullah) was in Saharanpur earning a meager wage. He was invited to come to work in Hyderabad, Dakkan for a huge salary, where-in he could remain engaged in research work. He replied that there was no need as the amount he earned was sufficient for his needs. A person came to Moulânâ Qâsim Nanotwi (rahimahullah) with a bag full of gold coins, which Moulânâ refused to accept. He remarked, "With the little money I earn, I am able to fulfill my needs, spend on the poor and even save up for Hajj. I am not in need of that money."

However, there are many moulvis today, who will leave their place of employment merely for a slight increase in salary. They will then leave for a third place if offered better housing facilities. No, a person should be content, if his necessities are being fulfilled. He should remain in one place and continue serving his people. His gaze should be only on Allâh ﷻ.

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " يَقُولُ الْعَبْدُ: مَالِي مَالِي. وَإِن مَاله مِنْ مَالِهِ ثَلَاثٌ: مَا أَكَلَ فَأَفْنَى أَوْ لَبِسَ فَأَبْلَى أَوْ أَعْطَى فَاقْتَنَى. وَمَا سِوَى ذَلِك فَهُوَ ذاهبٌ وتاركهُ للنَّاس ". رَوَاهُ مُسلم

It is narrated by Abu Hurayrah ﷺ that Rasulullâh ﷺ said, "A man repeatedly says, 'My wealth! My wealth!' In fact, his wealth comprises of three things: (1) whatever he has eaten and finished; (2) whatever clothes he wears and tears (3) whatever he has given by way of charity in the path of Allâh ﷻ and has preserved it for his life in the Hereafter. Beyond this, whatever he leaves behind is for others." (Muslim)

'My wealth! My wealth' – Another translation of the phrase …… can be, "What is there for me?" However, the more correct version is the first one mentioned. A person with great pride says, "My wealth! My wealth!" However the reality is that the wealth of a person comprises of only three things:

1.) The first is the food one has eaten which eventually comes out in the form of excreta. Moulânâ Umar Saheb Pâlanpûrî (rahimahullah) used to say,

دن کو کمانا رات کو کھانا اور صبح کو پاخانہ

Earn in the day, eat at night and proceed to the toilet in the morning.

Man has thus become a machine to make stool and excreta. On the Day of Judgement, he will be asked what he brought. He will say, "O Allâh! I brought so many kilos of excreta and so many liters of urine." After the stomach is emptied, a person begins the whole process again. He earns the whole day, eats at night and relieves himself in the toilet. Is this the object of man's creation? Allâh ﷻ states,

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ

Do you think that We have created You in vain and that you will not return to Us? (Mu'minûn verse 115)

We have been created to prepare for our life of the Hereafter and to do such actions which will make our life comfortable there.

When a person goes to relieve himself, he should introspect. "I have just eaten chicken, roasts or steaks now. How wonderfully prepared they are with the best oils. Their aroma and taste is wonderful. The dastarkhan is beautifully laid out. At times, even flowers are placed on it. However

after I have eaten, what is the result of the food?" In the toilet, a person realizes what emerges from within him. How then can he possess pride and arrogance? When such wonderful, delicious and aromatic food went down my throat, I spoiled it completely. My factory is such that it destroys whatever I place into it. The smells which emerge are even worse.

I once went to the house of a friend of mine. There was a need to relieve myself. When I went to the toilet, I found the whole toilet padded, sound-proof. When I asked the reason, he said that the bombs which fall here are much worse than the bombs of war. Besides this, every toilet has a number of air - fresheners. Such foul smells emit that one air-freshener is not enough! Two or three are needed. This is the reality of man. Mufti Mahmood Saheb (rahimahullah) used to say, "Toilet is such a jail for which there is no bail." No person can put a huge amount of money as bail in exchange for going to toilet. No matter whether you are a king, a wali, or any other person - you have to go yourself. No matter what a busy person you are, you are forced to go and sit in the toilet like a fool. You cannot do any work there. As long as the toilet keeps you jailed, you cannot come out. At times, it can take one minute, sometimes five minutes, and at times you are forced to remain for up to fifteen minutes. As long as your stomach is not cleaned, your air is not stopping, your urine drops are not terminating, you will have to sit there. You cannot place a locum/substitute asking him to sit for you. You cannot say,

"I am the imâm. I have to go to perform my salâh. Please sit in for me." After realizing our reality, how can man ever be proud?

2.) The second wealth of a person is the beautiful robes he dons for some period of time. Thereafter the clothes wear out until such a time when that same clothing is utilized for lowly and despicable works. The same beautiful clothing for which you shouted your wife when it was not ironed properly now becomes so worn out that it is used to clean floors, toilets, etc.

3.) The third wealth of a person is that which he had utilized in noble causes and sent it as a treasury for himself in the hereafter. This is the real wealth of a person which will remain with him forever.

Besides that, whatever wealth a man possesses will be left in this world for others. The person will be departing for the life of the hereafter, but his wealth will remain behind for others. Even though he proclaims, "My wealth, my wealth!" it is not really his wealth, but the wealth of others. The first two types of wealth are utilized by him, but they terminate in this world. What is stored in the hereafter is actually his wealth. However man is generally concerned about food and clothing. All the time, he waits in anticipation of partying, dining and eating. The latest fashions and clothing is his obsession. However, to spend on some poor person cannot be fathomed.

Moulana Abrârul-Haq Saheb (rahimahullah) used to say that every âlim should spend in the madrasah where he teaches, even if it is little. Even a student should spend some money, even if it is five rand on the institution where he studies. By spending whatever little, a person gathers for himself a great treasure in the hereafter. A person should spend on his poor associates, friends and in other places.

My Sheikh, Hadrat Moulana Shah Hakîm Akhtar Saheb (rahimahullah) used to say that a person who spends in the path of Allâh ﷻ has not given anyone anything. He has merely transferred his wealth from the bank of this world to his own account in the bank of the hereafter. In this transfer, the poor are assisted, students are helped, ulamâ and huffâz are created, wells are dug, masjids and madrassahs are built and the marriages of the destitute are performed. All the rewards of these actions are also transferred to his bank account as well as his wealth. May Allâh ﷻ grant us true understanding and save us from the deception of this world! May our hearts be filled with conviction in the words of Rasulullâh ﷺ and may it melt before his golden advices!

وَعَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " يَتْبَعُ الْمَيِّتَ ثَلَاثَةٌ: فَيَرْجِعُ اثْنَانِ وَيَبْقَى مَعَهُ وَاحِدٌ يَتْبَعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عمله ".

مُتَّفق عَلَيْهِ

It is narrated by Anas ﷺ that Rasulullâh ﷺ said, "Three things follow the dead body to the grave-yard. Two of them return and only one continues to stay with the dead body. His family members, his wealth and his deeds all accompany him; the family members and the wealth return; but the deeds continue to stay with the dead person." (Bukhâri and Muslim)

'Three things follow the dead body to the grave-yard.' – This was in accordance with the practice of the Days of Ignorance, where even a person's wealth would be taken along. In today's times, only a person's family members and friends go to the graveyard and his deeds. However one's deeds cannot be seen.

Nabî ﷺ mentioned this reality that two of these three return whilst one thing remains with a person. Thereafter Nabî ﷺ himself explained in detail the reality.

'Family' - The first is a person's family who proceed to the graveyard. Thereafter they return home. Our Sheikh (rahimahullah) has beautifully depicted this,

شکریہ اے قبر تک پہنچانے والوں شکریہ

اب اکیلے ہی چلے جائیں گے اس منزل سے ہم

Thanks to you who are carrying my body to the grave, thanks,
Now, I will be going all alone from this stage onwards.

This is just like how a person drops his visitor at the airport. There are any airports where those who are not flying are not even allowed in the building of the airport. At some places, these people can only come to such places where the security are stationed. They cannot proceed any further. Likewise, these people only come to leave their 'passenger'. They cannot accompany him through immigrations, where he is being questioned about his 'passport' of îmân.

'wealth' – The second thing is a person's wealth, which was taken in past eras. This was to show a person's status. Nowadays, this will prove to be extremely dangerous. This money is kept at home where it is now distributed. So much of fighting takes place over this wealth. Amongst the Chinese, this habit was also prevalent that the person's money would be buried with him. One sly person remarked, "Give me all the cash, and I will place a cheque in exchange for the same amount." Even if this money is kept there, it is of no benefit to a person.

In Madras, South India, one person saw a lawyer in this condition that he had his fingers in a tiny bucket which was tied around his neck. When he asked him the reason, the lawyer replied, "There is a long story behind this." He invited him for some tea at his house at a certain time to which he agreed. On the appointed time, he went there, and as promised, the lawyer explained to him the following incident:

My office was on the third floor of a building. Daily, I would notice a certain blind person who used to beg. He would shout out, “Give money for two rotis! Give money for two rotis! Allâh ﷻ will grant you goodness!” When a person would give him money, he would put it away. As soon as the person was out of earshot, he would start again, “Give money for two rotis! Give money for two rotis! Allâh ﷻ will grant you goodness!” I would think to myself, “Daily this person punctually from nine to five, similar to office hours, begs. What does he do with the money he earns? I must follow him.” One day, after work, I followed this beggar at a distance. The beggar went into a jungle where there was his hut. Entering therein, he proceeded to a false floor which he raised revealing his safe. There was abundant money inside, all stacked in an orderly fashion. I stood outside and watched.

The next day, when the beggar had gone to his profession, I went to his hut and removed all his money. When the beggar returned home and he could not find his wealth, he started cursing the person who stole his money. I eventually emerged and I said to him, “Do not worry! I have your money. Why don’t you come and live with me? I will give you a comfortable life. You will not have beg anymore. Your residence as well as food and drink will be arranged by me.” The beggar agreed to this, but said that he will never leave his profession as it was part of his nature. (At times, there is no need for a person to earn or beg, but he merely does it because it has become ingrained in his every

vein and fibre. For example, there are many old people who do not need to work as their children have taken full control of their businesses. Still too, they have to go to shop. They become so engrossed that they cannot leave it, whereas at this age, they were supposed to be retired from the world and hired for the Hereafter. They were supposed to remain in the Masjid, preparing for the Hereafter, engaging in tilâwat and dhikr. They were supposed to be giving time to the markaz and the khanqas.)

Anyhow, the beggar began living with me. I kept his money safe. Once I asked him, "What should I do with your money after your demise?" The beggar replied, "Bury it with me. It is my efforts and earnings. What else could I do with the money?" The lawyer said, "Spend it on the widows, orphans, madrassahs and masjids." The beggar retorted, "Did I make them widows and orphans? The one who made them widows and orphans should look after them (i.e. Allâh ﷻ). They are not my responsibility. The madrassahs and masjids are not my responsibility. Place my money with me in the grave." The lawyer did as he was told and buried the money alongside him.

After some time, I purchased some property, which I paid in installments. I ran into some financial difficulty due to which I was unable to pay a few installments. I then thought to myself that so much of wealth had been buried with the beggar. I would remove the wealth, utilize it, and after some time, I would return it to the grave. When I went to the grave and dug it up, I found the gold coins spread out over

the shroud. The moment I placed my hands on one gold piece, I felt an electrical shock going through my entire body. The burning sensation remains in my fingers. For this reason, I keep my fingers in this bucket to gain some relief. The minute I remove it, I find the burning sensation returning."

In short, even if money is buried in the grave with a person, it will be of no use to him there.

Our Sheikh ﷺ has also beautifully illustrated this,

دبا کے قبر میں سب چل دیے دعا نہ سلام

ذرا سی دیر میں کیا ہو گیا زمانے کو

After burying me in the grave, they all have left without dua'a, without salâm,
What has happened to people in such a short while?

Before going into the grave, the children and grandchildren would visit their parents and grandparents. When departing, they would request duâs. Now, there is no greeting and no request for duâs. In a short space of time, what changes have taken place in the world.

'but the deeds continue to stay with the dead person' – However, sad to note, man tries to please every-one else. On the occasion of marriage, every person is made happy. In

India, effort is made to please even the toilet cleaner. Here, even the house workers are made happy.

If anyone is displeased, it is only Allâh ﷻ and His Rasul ﷺ. Allâh ﷻ has granted this happy occasion. By the blessings of Nabî ﷺ, we have been granted this honorable institution of marriage. It is an act of great worship and happiness. However, it is only them who are displeased. Everyone else must be made happy. There was a person who I used to drive for occasionally when I was a student, since he could not drive. He was famous for being extremely stingy. However on the occasion of marriage, he announced, "Put on all the lights in the house." Even though there was no need, he did this. On the occasion of marriage, every person, including the stingiest of people, is prepared to spend astronomical amounts. The only result is earning the displeasure of Allâh ﷻ and Rasulullâh ﷺ.

On the other hand, a person is unconcerned about righteous deeds which will always be beneficial to him. So much of effort is extended to one's family members and one's wealth. However, righteous deeds like one's salâh is made qadhâ or even left out completely. At times, salâh is performed but without jamâ'at. All of this is to earn trivial wealth or to please one's family members. They however do not accompany the person in the grave.
Therefore, the intelligent one is he who practices such deeds which will be of assistance to him in the grave and the hereafter.

وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَيُّكُمْ مَالُ وَارِثِهِ أَحَبُّ إِلَيْهِ مِنْ مَالِهِ؟» قَالُوا: يَا رَسُولَ اللَّهِ مَا مِنَّا أَحَدٌ إِلَّا مَالُهُ أَحَبُّ إِلَيْهِ مِنْ مَالِ وَارِثِهِ. قَالَ: «فَإِنَّ مَالَهُ مَا قَدَّمَ وَمَالَ وَارِثِهِ مَا أخر» . رَوَاهُ البُخَارِيّ

Abdullâh ibn Masûd ﷺ narrates that Rasulullâh ﷺ asked, "Which one of you is such that his inheritor's wealth is more beloved to him than his own wealth?" The Sahâbah ﷺ replied, "O Rasulullâh ﷺ, there is none amongst us except that his own wealth is more beloved to him than the wealth of his inheritors." Rasulullâh ﷺ then said, "His wealth is that which he has sent forward, whilst the wealth of his inheritors is that which he has left behind." (Bukhârî)

'Rasulullâh ﷺ asked' –This is one beautiful method of teaching people by questioning them. It allows their minds to remain awake and alert.

"Which one of you is such that his inheritor's wealth is more beloved to him than his own wealth?" – Every single person loves his own things most. If a robbery takes place, and money is stolen from even one's son, the father feels regret and sorrow for his son. However he also thinks, "Alhamdulillâh, at least my wealth was not stolen." If some-one's car is stolen, he feels bad for the other person, but is grateful in his heart that his car was not stolen. He does not openly show this, but this is a reality.

The Sahâbah ﷺ replied, “O Rasulullâh ﷺ, there is none amongst us except that his own wealth is more beloved to him than the wealth of his inheritors.” – The hearts and speech of the Sahâbah ﷺ were in harmony. There was no contradiction and hypocrisy, as is common today where a person says something, but in his heart, he holds a completely different view. One specialty of the Sahâbah ﷺ was that they were pure-hearted. They therefore answered in accordance to that which was within their hearts. It is an accepted reality that a person has most love for himself and his possessions. There was an old grandmother whose grandchild was extremely sick. The grandmother supplicated in the following manner, “O Allâh! If You wish to take the life of any person, take my life. My granddaughter is still too small. She still has to see life. I am old now. My life is over. Rather take my life.”

In India till today, in some villages, bulls are kept in one corner of the building. The bull of this house went to eat. It placed its mouth in the head of a bucket, which was so small that the bucket became stuck to the face of the bull. The bull now started walking around the house in desperation, trying to get the bucket off. The grandmother on seeing it coming straight for her, thinking it to be the Angel of Death, shouted out, “I am not sick, the sick one is over there (pointing to the baby).” A while ago, she was making such duâs, but when the time came, all is forgotten. A man tells his wife and vice versa that he loves her more than his own life. However, when some matter occurs, we see how

colours change. For example (May Allâh ﷻ protect!) If there is a fire at home, every person is concerned about saving himself. Only when he emerges safely does he think of his wife, children and other family members.

In Darul Uloom Deoband, there was once an earthquake before we went to study. When we went there, the signs of the effects of the earthquake on the building were still present. The earthquake lasted only for a few seconds. All the students, many who were married and even Sheikul-hadith of their own madrassahs, ran out of the building immediately. When the earthquake had ended and everything was back to normal, all realized that they had forgotten their Sheikul-Hadith in the classroom. They felt embarrassed as they normally used to tell him, "May our lives be sacrificed for you! You are dearer to us than ourselves. Allâh ﷻ should rather take our lives and keep you with long life." Crying, they returned to the classroom, where they found him in sajdah (prostration). They sought forgiveness from Moulânâ Fakhruddin Saheb (rahimahullah) who consoled them and reminded them to ponder over the verses,

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصَاحِبَتِهِ وَبَنِيهِ لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

The day a man will run from his brother, his mother, father, his wife and his son. On that day, every person will have his own worries which will make him independent of others.

Every person loves himself the most generally. A great person like Umar ﷺ mentioned this point to Rasulullâh ﷺ that he loved himself more than that of Rasulullâh ﷺ. Rasulullâh ﷺ replied by saying, 'O Umar ﷺ, your imân is not complete as yet." A Muslim must be such that his love for Rasulullâh ﷺ and his ways should be more beloved to him than everything else. Unfortunately, today, we follow the mannerisms of the enemies, and then, even worse, we boast and express our happiness and joy."
Anyhow, the Sahâbah ﷺ expressed their hearts sentiments.

Rasulullâh ﷺ then said, "His wealth is that which he has sent forward, whilst the wealth of his inheritors is that which he has left behind."- If a person in reality and sincerely loves his own wealth more, then he would transfer it to the hereafter and not leave it behind, where it will be distributed amongst his heirs. As mentioned before, our Sheikh, Hadrat Moulana Shah Hakîm Akhtar Saheb (rahimahullah) used to say that a person who spends in the path of Allâh ﷻ has not given anyone anything. He has merely transferred his wealth from the bank of this world to his own account in the bank of the hereafter."

A person who has intelligence will therefore prepare for that life which is eternal, and he will send his wealth to that 'bank'. An example to understand this is of a person who hears that there are well-paid jobs in Saudi Arabia, Dubai, etc. he therefore applies and goes there for a limited period of time. If he is intelligent, he will send money back home

where a house can be built, money can be invested and other avenues of income can be acquired. On the other hand, a foolish person will live for the day. Whatever he earns in this foreign country, he will spend and he will not send anything home. After some period, when he is recalled home, he will have to return empty-handed, without any preparations. Similarly, we have been sent here temporarily to prepare for the coming life. Very soon, we all have to return to the Hereafter. An intelligent person is he who utilizes these bounties according to necessity in this world and sends majority to the hereafter. This is a successful person.

An incident is mentioned of Abu Hurayrah ﷺ. A man went to visit him. He noticed that the house of Abu Hurayrah ﷺ was even void of even some necessities. He was extremely sorry to see that a Sahâbi of Rasulullâh ﷺ was living under such trying circumstances and difficulties, not even having some basic necessities. Abu Hurayrah ﷺ said to him, "I have two houses. I send all my goods to that house." The man became even more surprised thinking to himself, "He is so engrossed in the world that he possesses two houses, whereas he is a companion of Rasulullâh ﷺ." Abu Hurayrah ﷺ then explained to him that his other house was in the Hereafter. Whatever he received, he would distribute, so that Allâh ﷻ would beautify his house in the Hereafter.

Thus, intelligent is he who prepares for that life. Sorrowful indeed is the condition of that person who has left

everything behind in this world, which he has to leave one day. He goes into the grave and the life of the Hereafter empty-handed. May Allâh ﷻ protect us from this!

وَعَن مُطرّف عَنْ أَبِيهِ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يقْرَأ: (آلهاكم التكاثر)

قَالَ: " يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي ". قَالَ: «وَهَلْ لَكَ يَا ابْنَ آدَمَ إِلَّا مَا أَكَلْتَ فَأَفْنَيْتَ أَوْ لَبِسْتَ فَأَبْلَيْتَ أَوْ تصدَّقت فأمضيت؟ ؟» . رَوَاهُ مُسلم

It is narrated by Motarrif ﷺ on the authority of his father who said that he came to Rasulullâh when he was reciting the verse of Surah Takâthur, "O people! Your competition amongst yourselves for the acquisition of more and more wealth has made you unmindful of the life in the Hereafter." Thereafter, Rasulullâh ﷺ said: "The son of Adam says, 'My wealth! My wealth! whereas the reality is, 'O son of Adam! You do not possess anything except what you ate and finished, or you wore and tore away, or you gave in charity and preserved for the life of the Hereafter." (Muslim)

'O people! Your competition amongst yourselves for the acquisition of more and more wealth has made you unmindful of the life in the Hereafter.' – When a person earns more and more and is continuously competing, he automatically becomes unmindful of the Hereafter. He neglects his salâh, tilâwat and the laws of the Shariah. One wealthy murîd (disciple) of our Sheikh once consulted with him whether he should expand his business. Hadrat (rahimahullah) said to him, "Whatever you are earning is

more than sufficient for you. When you will start earning more, you will come to me less."

جب زیادہ کمانے لگوگے تو میرے پاس کم انے لگوگے

Whatever you are earning is more than sufficient for you. When you will start earning more, you will come to me less.

When a person becomes engrossed in the world, he goes less for programs to his spiritual guide, he misses salâh in jamâ'at and he becomes unmindful of the Hereafter. There is a saying,

جتنا تمھاری قربانی اتنا ہی مہربانی

According to your sacrifice, so much of Allâh ﷻ's favours descend.

'You do not possess anything except what you ate and finished, or you wore and tore away' – Allâh ﷻ bestows man with the best of foods and fruits. Look at the final result of that wonderful food stuff. Man thinks he is very smart. His food turns into urine, stool, perspiration and blood. His clothing eventually transforms into rags.

'or you gave in charity and preserved for the life of the Hereafter.' – This is in fact what remains by you forever. Whatever is stored in the bank of the Hereafter is yours. The banks of this world at times become bankrupt. Money is stolen from the banks of this world. Sometimes, the accounts of a person are frozen. He cannot take out even one cent from his account. A wise person is he who does not

place his money in these banks, but in the bank of the hereafter, which can never be frozen, broken into or become bankrupt. A person should utilize his wealth in this world for his basic needs of eating and dressing. More of his wealth should be sent forward.

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفس» مُتَّفق عَلَيْهِ.

It is narrated by Abu Hurayrah ﷺ that Rasulullâh ﷺ said, "Abundance of worldly means does not (in itself) constitute what is called "richness". Real "richness" is the richness of the heart." (Bukhâri, Muslim)

This advice is such that it should be inscribed with the ink of gold of Jannah in our hearts, and not merely on boards on the wall.

Many people feel the more worldly possessions they have, they are wealthy. However Rasulullâh ﷺ - the being who was granted the knowledge of the past and future people – removes this false notion by stating that this is not true richness and wealth. True wealth lies in contentment, happiness and independence of the heart. Even if others grant this person, he says, “I am not in need. Give it to some-one else.”

Once, Moulana Qâsim Nanotwi ﷺ was having a haircut in a room close to Chatta masjid. A person from Muzaffarnagar came to visit him, bringing along two whole bags of gold

coins, which were so heavy that a servant had to be brought along to carry it. He presented it to Moulânâ Qâsim Saheb ﷺwho stated that he had no need for it. He said, "Whatever I earn is sufficient for me. I use one third for my needs, I spend one third on others, and I save one third for Hajj, Qurbâni, etc." The person told him to spend this money on the students. Moulânâ said, "Why are you giving me this responsibility? If you wish to spend on them, you may do so." The man was forced to emerge. He saw Hadrat's shoes outside. Placing these two bags there, he went away. When Moulanâ ﷺ emerged, he told his servant, "See! When you run away from the world, it falls at your feet." The world comes to one disgraced. However, if one chases after the world, then he becomes disgraced and receives nothing more than what has been written for him.

This quality of contentment and gratitude is a very great quality. Our elders have mentioned a very unique principle, "Spread your legs according to the size of your blanket." In winter, if one is feeling cold, then fold your legs inward if the blanket is small. Do not make effort to get buy a new one unnecessarily. Whatever you earn, try and spend accordingly. Many people work, but are not happy with their wages. They are always looking for better pay. For this reason, there are so many strikes taking place. All are demanding more and more money. No one is concerned about learning to spend only the amount earned. A person who practices on this principle to ensure that his necessities are fulfilled according to his earnings will live a

comfortable life. Allâh ﷻ will place blessings in his wealth. People are shocked as to how many Muslims live, especially Moulvis. Their earnings are so low, but they are comfortable. I say with conviction in my heart, since I meet many wealthy people who come to me for consultation. There is no peace of mind and contentment in their lives. A person must never be affected by the outward possessions which they own. The main thing is the peace of mind and contentment of heart. Then, one cannot imagine the honour which Allâh ﷻ grants such a person. On the other hand, the person who always desires an increase in his earnings will permanently remain perplexed.

Once, in the initial stages, we went out for collection to one country town for building of the madrasah. We went to one doctor, who had a beautiful styled surgery, beautiful house and car. The thought came in the heart that here we will get a good sum. Whilst speaking to the doctor, he explained to us his difficulties and problems. His house, car, surgery, as well as all the instruments in his surgery were all under bond from the bank. He practically owned nothing. I felt so much pity for him that I thought to myself that I should rather give him whatever we had collected for the madrasah, since he seemed to be more in need. Next to his surgery was an old shop, looking dilapidated. The fittings and shelving were quite old. The thought came that we will not get anything here. To my utter surprise, here we received a huge sum. A few points to note here. 1.) There is not much blessings in professions, whereas in trade and

farming, Allâh ﷻ has placed great blessings. 2.) Never be affected by outward things and conditions.

A person once said, “I will never again go to the house of a wealthy person.” When asked the reason, he said, “The following cnversation took place at one house I visited

Host: What would you like to drink? Cold or hot?
Me: Hot is good.
Host: Tea, coffee, milo, nescafe …….
Me: Tea is fine.
Host: With or without milk
Me: With milk
Host: Camel milk, cow milk, goat milk, buffalo milk, milk powder….
Me: Cow milk
Host: With sugar or without
Me: With sugar
Host: White sugar, brown sugar, artificial sugar
Me: Don’t worry about the tea. I rather have some water
Host: Fridge water, tap water, bottled water, borehole water ……..
Me: Excuse me. I rather go now.
Host: No problem. From the front door, side door, back door, balcony door, trap door.
Me: Its better I die.
Host: No problem. Do you want to die here, in the swimming pool, in the bedroom, in the kitchen?
Me: Somehow I managed to escape with my life. Such a rich person and I could not even get one cup of tea.

There are many rich people like this. A person goes for collection. The rich person asks him the nitty-gritty of the madrasah such as number of bricks used, and even asks to see the plans. Finally, he does not even make one duâ for the madrasah. Therefore, never be impressed and affected by the wealthy. Our sheikh (rahimahullah) used to say, "Whenever a person is forced to go to some rich person (for collection, in ghusht, he is a murid(disciple), etc.), then he should recite "Yâ Mughni" in abundance. The benefit of this is that a person will not be affected by the wealthy person's possessions and wealth. Mughni ﷻ is that Being who makes us independent of others, and keeps our hearts pure of greed and desire for the possessions of others. When we go to the wealthy due to necessity, then go feeling sorry for him that he has nothing. The possessions of this world are nothing in reality. He does not have the valuable possessions in his life like salâh, etc. A poor pious person is far greater in status, since he has valuable possessions.

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى الله عَلَيْهِ وَسلم: «من أَخذ عَنِّي هَؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ أَوْ يُعَلِّمُ مَنْ يَعْمَلُ بِهِنَّ؟» قُلْتُ: أَنَا يَا رَسُولَ الله فَأخذ بيَدي فَعَدَّ خَمْسًا فَقَالَ: «اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ وَأَحْسِنْ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا وَلَا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ» . رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ غَرِيبٌ

It is narrated by Abu Hurayrah ﷺ that Rasulullâh ﷺ asked, "Who would like to take from me these words (of injunction) so that he may act by them or may teach them to others who may act by them." Abu Hurayrah ﷺ said, "I would, O, Messenger of Allah." Rasulullâh ﷺ took my hand and counted five(injunctions), sayings, "(a) Save yourself from prohibited actions, you will be counted among the greatest of worshippers, (b) Be satisfied with what Allâh ﷻ has pre-destined for you by way of sustenance, you will become the richest of human beings, (c) Be good to your neighbour, you will become a perfect believer (d) Desire for the people what you desire for yourself, you will become a perfect Muslim, (e) And, do not indulge excessively in laughter because too much of laughing makes the human heart dead and lifeless."(Ahmad, Tirmidhi)

"Who would like to take from me these words (of injunction) so that he may act by them or may teach them to others who may act by them." – This shows the great virtue of knowledge. An âlim is one who spends a major portion of his time in endeavors of knowledge. He is busy and preoccupied in mutâla'ah (preparation of lessons), writing books, teaching people, having lectures, etc. If together with this, he engages in optional acts of worship, then very blessed. There is a difference between an âlim (scholar) and an âbid (worshipper). Similarly, there is a difference between a sheikh (who nurtures those under him) and a walî (pious person). Everyone has their own work and responsibilities. The âlim will practise on the basic fundamentals like his farâidh, wâjibât and sunnan

muakkadah. However, a major portion of his time should be in acquiring and imparting knowledge. This is a very superior form of worship for him. He will not engage in excessive tasbihât, dhikr, etc.

Many a times, it happens that an âlim tests others on the basis of knowledge. He looks at an âbid (worshipper) through his eyes. The âbid does not engage in excessive studying, preparation of lectures and reading of books. His portion is in acts of worship. A person's sheikh makes islâh (reforms) his disciples. He is like a physical doctor, who is worried about the physical health of his patients. If the doctor sits the whole day in the masjid performing acts of worship, who will see to the physical needs of the patients? Similarly, the duty of the sheikh is to see to the spiritual nurturing of his disciples. At times, the doctor himself smokes. However, he is an expert in saving others from smoking and curing them from its harms. On the other hand, we find a walî, who is engaged in many acts of worship, including tahajjud, excessive dhikr, etc. A walî and a shaikh are different. If both combine in one person, then very blessed is such a person. So, judge each person according to his status and position.

However, whatever are compulsory actions will have to be performed by every person. There is no escape from that. As for optional duties, so here each person should excel in his branch.

Abu Hurayrah ﷺ said, “I would, O, Messenger of Allah.” – Abu Hurayrah ﷺ was a great muhaddith. He had approximately 800 students, and he taught over 5000 ahâdith. Amongst his students were other Sahâbah ﷺ, who were of even same age, which is a great level of perfection. Great Sahâbah ﷺ like Abdullah ibn Abbâs ﷺ and Abdullah ibn Umar ﷺ were amongst his students. According to some narrations, Rasulullâh ﷺ said to him something to the following effect, “Knowing your desire for ahâdîth, I had a feeling that you would ask.” Abu Hurayrah ﷺ learnt these five points and conveyed it to the ummah. The rewards of practicing on this hadith will all go to Abû Hurayrah ﷺ. Therefore, we should also endeavor to convey whatever we learn to others. It is impossible for one person to practice on all the different forms of dhikr and wazâif mentioned. By teaching others, one will receive all their rewards as well.

From here, we can see the necessity of having a Shaikh above one. He will prescribe a cetain ammount of dhikr, wazaif, etc. which is suitable for his disciple. Moulanâ Chinyoti ﷺ was a great scholar who specialized in combating false sects. He eventually became bei’t to Moulana Muhammad Zakariyyâ Saheb ﷺ. He asked for wazifas. A Sheikh Kâmil (true and perfect spiritual guide) does not give the same medicine to all people. Hadrat asked him, “What do you do?” He said, “I pursue the Qâdiyânis and the Shias.” Hadrat said, “This is your wazifah. You continue doing your work. There is no need for extra wazifahs. This work is so important and lofty as you are protecting the

belief of the finality of messenger-ship and keeping alive the respect of the Sahâbah ﷺ."

'Rasulullâh ﷺ took my hand' – This shows the manner of love which Rasulullâh ﷺ portrayed when teaching *dîn*. It also shows the close connection the teacher had with the student. In teaching the Qurân, the quality of mercy should be dominant as Allâh ﷻ states,

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ

Ar-Rahmân has taught the Qurân. (Rahmân verse 1-2)

"(a) Save yourself from prohibited actions, you will be counted among the best of worshippers. – In our eyes, the greatest worshipper is the one who engages in long rakats of tahajjud, who performs awwâbîn from Maghrib till Ishâ, and who sits in the masjid for long periods of time. However, Rasulullâh ﷺ has, in this hadith, explained who the most pious person is. It is the person who abstains from sins. Our Shaikh (rahimahullah) has beautifully explained this point, "There is no employer who will ever tell his employee, "Don't do work, I will give you the best wage." Any person who does not work in any company or business will be caught by his ears and thrown out. However, Rasulullâh ﷺ states that whoever does not do the work of sin, Allâh ﷻ will grant him the highest pay." One person does optional acts of worship excessively. He stays awake the whole night performing tahajjud. In the morning, he sits at the breakfast-nook, laughing and joking with his sister-in-law. There is no concern for the laws of hijâb. He watches

television. When young women appear on the screen, he looks properly.

The example of this person is like a person who has brought 200 liters of Zamzam water from Makkah Mukarramah. Only one drop of urine was added to it, the result being that all the water is wasted. Similarly, a person adds sin to his life. The effect of this is that the effects of his acts of worship are ruined. A person eats different types of health food. Together with this, he consumes a small amount of poison, which will destroy him. If a person abstains from sin, then even a few optional acts of worship performed by him will be valuable and protected. On the other hand, if a person performs a huge amount of optional acts of worship, but does not abstain from sin, then he will deprive himself of its great benefits. Staying away from sin is the greatest form of worship. Our Shaikh (rahimahullah) has beautifully depicted this point in a poem,

لا الہ مقدم ہے کلمہ توحید میں

جب غیر حق جاتے ہے تب تو دل میں حق آجاتا ہے

Lâ ilâha (there is no deity) is mentioned first in the declaration of faith.
When those besides Allâh ﷻ are removed from heart, then the truth will arrive.

Lâ ilâha (there is no deity) – The first portion of this phrase is *nafī* (negation). A person has to remove incorrect beliefs and character from within his heart. Then Allâh ﷻ will

automatically come into one's heart. Such a person's work will be done.

'(b) 'Be satisfied with what Allâh ﷻ has pre-destined for you by way of sustenance, you will become the richest of human beings.' – A person must be grateful to Allâh ﷻ for whatever He ﷻ has stipulated in one's share. A person who, from the bottom of his heart, is grateful and contended in reality is the richest person. A multi-millionaire, who at every moment, desires more and more, is in reality in need and a pauper. A contented person is wealthy. He is able to concentrate with single-mindedness in acts of worship, and he thinks of Allâh ﷻ's innumerable favours raining upon himself, like his eyes, ears, heart, mind, etc. Even greater are the bounties of one's religious life. The outwardly wealthy people are not blessed with such great favours.

The person who understands this reality does not run after and flatter wealthy people. He only wishes that Islâm must come into their lives, and that they should become pious. An incident is mentioned of a pious king in Ahmadabad. In his time, there was a pious person (walî) who recognized that there were great abilities dormant in this king. He therefore took up an occupation as an accountant to the king. This occupation was not his aim. The aim was to nurture and reform the king. When this was completed, he left his occupation and returned to his khânqah. So, outwardly, it seemed as he was frequenting the company of the wealthy. A genuine Allâh-walâ shows affection to the wealthy and builds a connection with them, not for their wealth, but so

that *dîn* can come into their lives. Just as the poor are in need of *dîn*, so too are the wealthy. However, not every person is able to do this work.

Shâh Ismâîl Shahîd Saheb (rahimahullah) was once sleeping with his brother. His brother noticed him waking up in the late hours of the night quietly, putting on his shoes, and going out. He therefore followed Shah Saheb and to his utter amazement saw him going to a prostitution den. At the door sat an old woman, who asked him, "Mullâ, where are you going? You have to pay here if you want any woman." Shah Saheb answered, "I know a certain song which I will sing in place of the money." The old lady went inside to find out from the female owner of the den, who agreed. Shah Saheb was called in. When he was asked to sing, he requested that all the prostitutes be gathered together there. When all had arrived, he recited,

الحمد لله نحمده و نستعينه و نستغفره

There is great effect in the words of the pious. Just by reciting this sermon, all began crying. They repented and changed their lives. If another person hears this story, he will feel that he should do the same. However, if he proceeds to such a place, he will himself slip and fall into sin. He will not be able to save himself. This work is for those who have reached that stage.

As for those who do not understand, they object saying, "Why are these moulanas going to that rich person?" As mentioned before, this ruling is for those who have reached

a very high level. As for weak ones like us, we will easily fall into temptation and evil.

(c) Be good to your neighbor, you will become a (perfect) believer – Great emphasis has been mentioned in the ahâdîth regarding the rights of one's neighbour. In one hadith, Rasulullâh ﷺ is reported to have said, "Jibra'îl continually advised me about [the rights of] the neighbour to the extent that I thought that he would make him my heir." (Bukhârî, Muslim) Today, very few people have any contact with their neighbours. In fact, some people do not even know their neighbours. Oppression with neighbours is out of the question. Even equality is not sufficient. One must do good to his neighbour.

In this hadith as well as many others, we learn that one cannot merely rely on the outward text, as the Salafis do. If this is done here, the meaning will be that the one who does not treat his neighbour well is not a Muslim. This meaning is completely incorrect, judging from other texts. Here a person is forced to accept that a perfect believer is meant. The word 'perfect' must be placed there. According to the ahlus-sunnah wal jamâ'h, no matter what sin a Muslim commits, he does not emerge from Islâm and enter into disbelief, as is the belief of many misguided sects. A sinner is an incomplete believer (mu'min nâqis) and not a perfect believer (mu'min kâmil).

(d) Desire for the people what you desire for yourself, you will become a (perfect) Muslim –

For these qualities to become apparent, a person has to make great efforts. One person wanted to buy a shop for his son. He consulted with one of trustees of the masjid, who advised him not to purchase it as the place and area was not suitable. When he turned down the offer, the trustee immediately went and bought it for his son. This cannot be a true Muslim.

Moulânâ Thânwi ﷺ had a Hindu neighbour, who used to vex him a lot. He used to play music extremely loud. Moulana told an estate agent to encourage the Hindu person to move, so that he can be blessed with some rest. The estate agent offered to purchase it from him at a certain price. The Hindu went to consult with Hadhrat Thânwi ﷺ, who asked him if he had any problem. When the neighbour replied in the negative, Hadrat encouraged him to remain there, since that area was far better. Since this was consultation, Maulâna explained to him what was beneficial to him, even though it contrary to his ease and comfort. This is a true believer, who likes for others what he likes for himself.

(e) 'And, do not indulge excessively in laughter because too much of laughing makes the human heart dead and lifeless.'– This shows that a person should laugh, but not excessively. Some people are so sour-faced that they will never give you a small smile. This is also incorrect. One great bounty which I have been granted by Allâh ﷻ is that I have seen many of our elders from a close distance. All of them were such that they were very warm-hearted and possessors of noble character. They would meet, laugh and

joke with one another. Hadrat Sheikh (rahimahullah) had a sense of awe when in his presence. However, he would always be jolly and smiling. Some people regard piety to mean that one must be serious and sour-faced. He must not speak to others. Such people are dangerous. One should stay far from them. Therefore, one should be happy and laugh, but within moderation. Our Shaikh (rahimahullah) says, "In the incident of Sulaymân ﷺ, Allâh ﷻ states,

فَتَبَسَّمَ ضَاحِكًا

He then smiled and laughed. (Naml verse 19)

First he smiled and then laughed. This is the correct sequence. He did not just start laughing out loudly. Else, people would regard him to be mad. Every action should be done gradually.

Laughing is not evil. Too much of laughing is detrimental to one spiritually. Similarly, laughing out loudly, at times for no reasons, is not correct. This is found generally amongst the non-Muslims. The object is to impress people that they are happy, whereas that is an open deception. They are living lives of worry and depression. Only in the obedience of Allâh ﷻ is true comfort and contentment. In His disobedience, there are only worries and problems.

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ اللَّهَ يَقُولُ: ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي أَمْلَأْ صَدْرَكَ غِنًى وَأَسِدَّ فَقْرَكَ وَإِنْ لَا تَفْعَلْ مَلَأْتُ يَدَكَ شُغْلًا وَلَمْ أَسُدَّ فقرك ". رَوَاهُ أَحْمد وَابْن مَاجَه

It is also narrated by Abu Hurayrah ﷺ that Rasulullâh ﷺ said, "Allah the Most Exalted says, 'O son of Adam, free your mind for My worship, I shall grant your heart from want and shall check poverty from reaching you. If you do not (free your heart for My worship), I shall fill your hands with worldly affairs and will not check your poverty.' "
(Ahmad, Ibn Majah)

This is referred to as a hadith-Qudsî, wherein the subject matter is from Allâh ﷻ, but the words are of Rasulullâh ﷺ. The Qurân Sharîf is such that the words as well as the subject matter are from Allâh ﷻ.

Generally most people, even unfortunately our Muslim children who study at the universities and educational institutes of the non-Muslims, are always seeking ways to become wealthier. They are always trying to attain more degrees so that they can earn more money. The reality is that which has been taught to us by Rasulullâh ﷺ, which is absolute and conclusive. His teachings have not evolved and changed for the past 1400 years, whereas the teachings of others change every short while. Rasulullâh ﷺ has taught us to free ourselves for the worship of Allâh ﷻ. The result of this will be that Allâh ﷻ will saturate the heart of that person with independence and true wealth. He will not care for the small possessions of this world. His necessities will be fulfilled and Allâh ﷻ will free him for His worship and for making effort in His dîn.

An example to understand this: If one intends to catch hold of a cat, then what should be his course of action? The universities teach one to catch hold of it by its tail. The effect of this is that the cat will turn around and scratch one. The Islamic teaching is to catch hold of the cat by its neck. The cat will be completely in your control. In any matter or worry in the world, if a person deals it by catching hold of the tail, he will become even more perplexed and bewildered. Those in problems in the world turn more towards the world to solve their problems creating even more problems for themselves. As for those who capture the cat by the neck, which means that they hand over their matters to Allâh ﷻ, they are freed from their problems. It is narrated in a hadith that whoever goes to the masjid, Allâh ﷻ takes care of all his matters outside the masjid. What you can do for yourself is minimal compared to what Allâh ﷻ can do for you. If you become regular in the masjid with your salâh, see how Allâh ﷻ takes care of all your needs and necessities. Our method is to take the responsibility on ourselves. That is why we are always in a state of worry and anxiety. At times, we are forced to cry when we hear of people's problems. However, the wrong solution is followed. A woman has taken out a forbidden bond on her house. She now leaves her home and proceeds to work. Another loan is taken out to pay the first debt. She now gets deeper and deeper into problems.

There are so many examples of people before me who were extremely wealthy. However due to greed for this worldly

life, they lost everything. They lost their houses, their shops and even their factories. In one country, I emerged once from a huge super-market. Whilst passing by the security guard, one person informed us that this security guard was actually the previous owner of that super-market. Due to greed, he lost everything. Now, as a gesture of kindness, the new owners kept him on as a security guard.

So when a person does not turn to Allâh ﷻ, Allâh ﷻ pulls the world away from him. Our way is to become more engaged in the worship of Allâh ﷻ, who will then assist one from the Unseen, and fulfil his needs.

When a student qualifies, he should engage in dînî work. He should teach Islamic knowledge. Lessen expenses. Do not get married to a woman who is a model. Get married to some-one who will be a wife, who will serve you. Our Sheikh, in his initial stages, underwent great sacrifices. A time came when he did not even possess a house. However, his wife said to him, "Wherever you stay, I will stay. Whatever you eat, I will eat." Thereafter, Allâh ﷻ granted a lot of blessings and ease in his life." Do not marry such women who will continuously make demands on you wanting new clothing, new shoes, etc. all the time, such women who are also running around everywhere, spending money on unnecessary items. Marry such a type of woman who will bear patiently with you. Remain engaged in the worship of Allâh ﷻ. When you get children, you do not need a business executive to look after them. You need a mother

to nurture and educate them correctly. This is what should be sought in a marriage partner. Then you will live a life of peace, contentment and comfort.

وَعَنْ جَابِرٍ قَالَ: ذُكِرَ رَجُلٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعِبَادَةٍ وَاجْتِهَادٍ وَذُكِرَ آخَرُ بِرِعَّةٍ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَعْدِلْ بِالرِّعَّةِ» . يَعْنِي الْوَرَعَ.

رَوَاهُ الترمذيُّ

It is narrated by Jâbir ﷺ that mention was made to Rasulullâh ﷺ of a man who took pains in the worship of Allah and mention was made of another man who was noted for his *wara'* (piety or abstinence from sin) fear of Allah. Rasulullâh ﷺ said, "Nothing can equal piety." (Tirmidhi)

Note the gatherings of Rasulullâh ﷺ. It was not only he ﷺ who did the speaking. Till today, we find that mashâikh have some informal types of majâlis (gatherings) with their murîds, when they emerge on journeys. One is the normal lectures. However, when it is time to rest, then light-hearted and informal speech takes place between the Sheikh and murids.

In one such informal gathering, mention was made of these two men. One strove in acts of worship, whilst the other was extremely vigilant in abstaining from any type of disobedience.

In today's times, we have many people who are punctual with even their tahajjud, but they watch television as well.

They do not serve hijâb from their sisters-in-law and cousins. On the other hand, we have those who do not possess so much outward acts of optional worship. The basic actions which are farâidh, wâjibât and sunnah muakkadah are fulfilled. However, they take great pains to save themselves from sins. Now the question arises: Which of the two persons are better?

This is a common question. I remember one lawyer who was very punctual on his daily practices. If there was no person to lead the Fajr salâh, he would lead the salâh. Whilst driving his car, he would read Hizbul-A'zam. He was particular with all his ma'mulâts and dhikr. However, he would never observe hijâb from any lady. He would speak to all and sundry. He used to watch television. There are many who do works of dîn on one-side, but do all evil actions as well. On the other hand are those who make great effort to abstain from all sins. They observe hijâb, stay away from television, and other sins.

Rasulullâh ﷺ replied by saying that abstinence from sin has the greatest value in the sight of Allâh ﷻ. In our sight, if we see a person who goes for Hajj and Umrah every year, or a person who spends 40 days every year in jamât or in the khanqah, we will regard him to be a person of high value in the sight of Allâh ﷻ. If he is however committing sins, then he will not be on that level. At times, we see others who do not go for Hajj or Umrah every year, who do not spend time in jamâ't or in the khanqah, but they completely abstain

from sins. Their value is superior. This in no way means that a person should lessen his acts of worship or efforts for dîn. What we are taught here is to abstain from sins. Then a person will have greater value in the sight of Allâh ﷻ.

وَعَنْ عَمْرِو بْنِ مَيْمُونٍ الْأَوْدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَجُلٍ وَهُوَ يَعِظُهُ: " اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ ". رَوَاهُ التِّرْمِذِيّ مُرْسلا

It is narrated by Amr ibn Ma moon-al-Audi ﷺ that Rasulullâh ﷺ said to a man by way of good advice, "Value five things before the arrival of five (which are their opposites): 1.) your youth before old age 2.) your good health before ill health; 3.) your opulence and prosperity before poverty and want; 4.) your leisure before preoccupation; 5.) and your life before death." (Tirmidhi)

'Said to a man by way of good advice' – This shows that one does not need a whole gathering of a thousand before he lectures and advises. One person can also be advised. Moulana Qasim Zuair Alî ﷺ my brother-in-law, possessed this beautiful habit that he would advise every person he met. Never mind Muslims, he would even offer advice to non-Muslims. For example, he would in India tell the rickshaw driver, "Deal kindly with your wife," "Serve your parents." Whoever he would meet, in whichever place, he would offer some words of advice. "Be punctual with your salâh; ensure that you recite Qurân daily; now that you are married, never forget the rights of your mother." This is

how a person should be. He should take the opportunity to offer words of advice wherever he is.

1.) your youth before old age – Most youngsters do not value their youth. They are generally intoxicated in their desires, never thinking about the future. In fact, they even mock and make fun of the elderly, not realising that one day, they too will share the same fate. A youngster asked one old hunchbacked lady mockingly, "From where did you purchase your bow?" She beautifully answered him, "O my son, when you reach my age, there will be no need to buy it. You will automatically receive it." Khwaja Azizul Hasan Majzûb ﷺ has so beautifully stated,

پہلے بچپن نے برسوں کھلایا جوانی نے تجھ کو مجنوں بنادیا
برھاپے آکر کیا کیا ستایا پھر موت نے آکر صفایا کردیا

When a person is young, he has no concern and worry. He is like a mad person. So many times, we see youngsters hiking at night to different places, with no care in the world, despite the high level of crime. We are left astounded. Later on a person worries about every small matter.

As a person ages, then there is pain in every part of his body. Today his head is paining, tomorrow his knees, and the next day his back. He passes the whole night coughing. Finally death arrives and one's life terminates. Therefore, value your youth. How? Utilize it to serve the dîn of Islâm.

Be very thankful and appreciative to Allâh ﷻ that in the prime of your youth, He ﷻ has granted you the opportunity to engage in the greatest form of worship which is acquisition of Islâmic knowledge. Therefore, utilize your time correctly. Spend your time in learning the different explanations of verses of the Qurân Karîm, memorize ahâdith and beneficial poetry, and study the biographies of our pious elders. When a person reaches old age, he looks back and regrets, desiring that his youth returns. This is but a mere dream as one's youth will never return. Therefore, value your youth now.

2.) your good health before ill health – There are examples of even youngsters who were hale and hearty, when suddenly they were afflicted by some sickness, paralysis, etc. Therefore, value this wonderful bounty before it is taken away. Secondly, do not destroy this bounty of good health by drugs, smoking, junk foods, not sleeping at nights for incorrect purposes, masturbation and fornication. When sickness arrives, one cannot do anything. The manner of showing appreciation for this bounty is to use it to earn – not for this world – but for the hereafter.

3.) your opulence and prosperity before poverty and want – Utilize the money Allâh ﷻ has granted you in correct avenues. Spend on others. By even spending small amounts on one's poor companions, one will see great blessings later on in life. Today, money is generally spent only on oneself and that too on unnecessary items. Purchase that which is

beneficial for yourself and others as well. Spend on the poor. One will see great goodness emanating from these actions.

4.) your leisure before preoccupation – Now you are unoccupied. Once a person marries and gets children, he has many responsibilities. He is concerned about running the house and seeing to the needs of his wife and children. He now has no time for anything else. Therefore, value your free time now. People in the world act in an upside-down manner. They free themselves for holidays. They then waste all their time during these holidays. Such valuable moments of one's life are wasted. A pious man met a youngster, in the middle of the desert. It was an extremely hot day and he was herding the cattle. This youngster was fasting in this extreme heat. The pious person asked him the reason for keeping an optional fast in this weather. He replied, "In preparation for this day,

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

Eat and drink at ease for that which you have sent on before you in days past!
(Haqqah verse 24)

Therefore, we should prepare in our free time for such a day. Utilize all one's free time for the Hereafter. We save money and then use our free time for holidays, where we do nothing, sleeping the whole day and having braais. This is not our way, but the way of the non-believers. For a bit of rest, to witness the manifestations of Allâh ﷻ's power, there

is permission. However, to make it an object in our life and to be always engaged in its pursuit is not correct. Prepare for the Hereafter in all one's free time.

5.) and your life before death – When death arrives, one will not be able to do anything. He will not even be able to move or nod his head, or even reply to any person. Value every moment of your life. Jannah is not a place of sorrow and sadness. However, some sorrow will be experienced over the moments spent in this world without the Remembrance of Allâh ﷻ. There, a person will see the value of one subhanallah, one durud, one time istighfâr. These actions are so easy to do. There is no real effort required, no money has to be spent. The returns of these actions there are so great. May Allâh ﷻ grant us the ability to look after and appreciate every second of our life! Sins are out of the question. A person should not remain in unmindfulness. His effort should be directed to the Hereafter.

وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا يَنْتَظِرُ أَحَدُكُمْ إِلَّا غِنًى مُطْغِيًا أَوْ فَقْرًا مُنْسِيًا أَوْ مَرَضًا مُفْسِدًا أَوْ هَرَمًا مُفَنِّدًا أَوْ مَوْتًا مُجْهِزًا أَوِ الدَّجَّالَ فَالدَّجَّالُ شَرُّ غَائِبٌ يُنْتَظَرُ أَوِ السَّاعَةَ وَالسَّاعَةُ أَدْهَى وَأَمَرُّ» رَوَاهُ التِّرْمِذِيّ وَالنَّسَائِيّ

It is narrated by Abu Hurayrah ﷺ that Rasulullâh ﷺ said , "Are you waiting in anticipation (before preparing for the Hereafter) for such wealth which makes you disobedient; such poverty which makes you forgetful of Allâh; for illness which destroys your good health; for old age

which takes away the goodness and balance of all energies; for death which comes suddenly and without notice; for Dajjal who is hidden from the eyes and is a very great evil awaited by mankind; or for the Day of Qiyâmah which is a most bitter and dark event in its effects on the mankind." (Tirmidhi, Nasai)

'Such wealth which makes you disobedient' - Generally when a person is granted abundance of wealth, he becomes disobedient. A minority of people are such that when they are blessed with wealth, they utilize it in the obedience of Allâh ﷻ. The majority are such that when wealth arrives, they fall into sins. The only concern becomes one's car, one's house, one's clothing.

'such poverty which makes you forgetful' - This is the complete opposite. A person is so poor and in difficulty that he forgets everything. He forgets to perform salâh. The whole day he is engaged in earning and trying to support his wife and family. Before Fajr, he leaves for work. He works the whole day. His superiors do not allow him the opportunity to perform salâh. At night, he comes home late, absolutely exhausted. When even salâh is not performed, then there is no question of dhikr, tilâwah and other efforts of dîn. There are such people who work seven days a week, from early morning till late at night. Are you waiting for such a time before you begin preparing for the Hereafter? Rather get involved right now when you possess the opportunity. Moulan Umar Saheb Palanpuri ﷺ used to give a beautiful example. A person had some camels. He goes to

the well wherein there is water. The person removing the water from the well has a machine to extract it, which is made of a wheel attached to many tins which go into the water, removes the water and pours it out into the pond. This makes a huge noise. The owner of the camels says to this person, "Stop this contraption of yours. My camels cannot drink when there is so much of noise." The person replied, "If I stop the machine, your camels will not get water to drink. Your camels will have to learn to drink with the noise." In a similar vein, together with the preoccupations of this world, engage in the service of Dîn. Never wait for the time when you will be completely free, then you will spend time in jamâ'at, in the khanqah, and in the masjid. Engage yourselves now. May Allâh ﷻ protect us from such poverty!

'for illness which destroys your good health' - When a person becomes ill, he cannot do anything. His wudhu does not remain, he remains in impurity many times as he cannot control his urine and stools. Even though the Shariah has given concessions on such occasions, will you now be easily able to engage in Allâh ﷻ's worship at this time? Therefore, value your health, before one becomes bed-ridden, paralyzed or completely useless.

'for old age which takes away the goodness and balance of all energies' - When a person reaches old age, he forgets greatly. One old person I went to visit read Eshâ salâh. After a while, he again asked to read Eshâ salâh. An old person

eats. He forgets that he has eaten and asks for food again. Generally at this age, a person cannot even understand basic matters. Are we waiting for such a time before we engage in Allâh ﷻ's obedience and worship? Shaytân deceives a person.

Imâm Ghazâli ﷺ has mentioned a beautiful example. There is an orchard before one full of wonderful types of fruits. This orchard is made up of different sections. The person entering this orchard is told at the entrance: There are two conditions. 1.) Once your basket is full, you cannot take any more fruit. 2.) Once you leave one section, you cannot return there again. The person enters the first section, wherein he sees an abundance of beautiful fruits. He wants to take some fruits, but looks further ahead where he sees even better fruits in the next section. He therefore leaves this area and proceeds to the second area. Here he sees even better fruits than the first area. Just as he is about to fill his basket, he sees the third area, where the fruits seem to be even better. Thinking that if he fills his basket here, he will be deprived of fruits in the next area, he proceeds to the third area, where he finds himself staring at a mirror, which merely reflected the fruits of the second area. A reflection always causes something to look better. Now when reaching this area, he realized that he was out of the garden and he had not taken even one fruit. He cannot even return to the garden.

Similarly, when man is young, he thinks that this is the time to play. Even the elderly members of the family say, "Leave him to play. Why are you making him a sufî from now?" When reached adolescence, one does not do any good action as he is enjoying himself and fulfilling all his desires. In middle age, man thinks of marriage, children and earning huge sums of money. He thinks to himself that he will worship Allâh ﷻ in old age. However, he passes away before reaching old age. E is now out of the garden, not having taken any fruits. Therefore, do not fall into this deception.

'for death which comes suddenly and without notice' - A poet beautifully states,

جو بشر آتا ہے دنیا میں یہ کہتی ہے قضا

میں بھی پیچھے چلی آتی ہوں ذرا دھیان رہے

Whichever human comes in this world, death says to him, "I am behind you. Be wary."

Death is to come to every person. Will a person do righteous actions after death!? No one knows when death will suddenly strike.

'for Dajjal who is hidden from the eyes and is a very great evil awaited by mankind' - Are you waiting for Dajjâl to emerge before practicing? At that time, there will be so many tests and trials. May Allâh ﷻ protect us! It is mentioned that men will be forced to tie their women-folk

in chains to save them from his evils. Today, these tests are before us. Who is saved from sports? Who is saved from news, music, television and all nonsensical things? Who is saved from the evils of the internet and cell-phones? Today students, learned people andeven pious people are involved in these evils. These are merely a prelude to his arrival. When he emerges, it is only those who have sincere and extremely strong îmân who will be saved. Whoever has a bit of weakness in îmân will easily fall into the traps of Dajjâl. Do not be foolish as to wait for the coming of such trials before desiring to practise. Commence now.

'or for the Day of Qiyâmah which is a most bitter and dark event in its effects on the mankind' - We all have to face this day. Are you waiting for this event to take place before practising? This will not be an occasion to practise, but the time for one's recompense.

The crux of this hadith is to commence preparing for one's life of the hereafter. One should not procrastinate and delay. The intelligent one is he who prepares early. When he does so, Allâh ﷻ's aid is with him. He prepares for the life of the Hereafter. Whoever does this, Allâh ﷻ looks after his worldly life.

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَلَا إِنَّ الدُّنْيَا مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلا ذكرُ الله وَمَا وَالَاهُ وَعَالِمٌ أَوْ مُتَعَلِّمٌ» . رَوَاهُ التِّرْمِذِيُّ وَابْنُ مَاجَهْ

It is also narrated by Abu Hurayrah ﷺ that Rasulullâh ﷺ said, "Behold! This world is accursed. Whatever it

contains is accursed except the remembrance of Allâh ﷻ, the deeds which lead to it, the scholars of religious knowledge and the students of that knowledge." (Tirmidhi, Ibn Majah)

أَلَا This is one of the hurûf tambîh. It means, "Open your ears and listen carefully!" In the Arabic language, there are three such letters. Our Sheikh (rahimahullah) used to say, Open your ears and listen carefully. There are three hurûf tambîh. They are,

أَلَا أَما ها

Open your ears so that you listen properly. Otherwise, a person might think that I am saying "Yamahâ" and I am an agent for Yamahâ scooters.

This world is accursed: Accursed means to be distant from the mercy of Allâh ﷻ. However it is necessary to understand what dunyâ (this world) refers to. Dunyâ (this world) refers to those things which make one unmindful of Allâh ﷻ, the Hereafter and *dîn*. Those things in the world which are utilized and are an aid and assistant for dîn are not referred to in this hadîth. A person used his new car to go to the masjid. He sits in a plane and fles for Haj and Umrah or goes in jamâ'at. This is not accursed. Hadrat Moulana Ashraf Alî Thânwî (rahimahullah) states that some sufis speak ill and openly criticize the things of this world. Unrestrictedly, they say that the world is evil. They go so far as to say, "Kick it away."

اس کو لات مارو

If they do not receive two rotis (slices of bread), they would not have the strength to even lift up their legs, never mind kick it away. When they lift up their legs, they will fall down.

Whatever it contains is accursed: This means whatever will take one to ghairullâh (those besides Allâh ﷻ). A person buys a car and puffs up with pride, or utilizes the car to proceed to prohibited places. This is dunyâ. A person buys a cell-phone and uses t for good causes. This is not dunyâ. On the other hand, this same phone is used for prohibited activities. Now it becomes dunyâ and accursed. The same applies to the Internet, websites, etc.

except the remembrance of Allâh ﷻ: The Dhikr (remembrance of Allâh ﷻ) is the greatest action.

Hadhrat Qatâdah ﷺ says,

لاَ شَيْءَ اَكْبَرُ مِنْ ذِكْرِ اللهِ

Nothing is greater than the zikr of Allâh.'

Hadhrat Mu'âdh ibn Jabal ﷺ once said, 'There is no action which can save one from the punishment of Allâh, more greater than the dhikr of Allâh.' Upon hearing this, one companion exclaimed, 'Not even jihad {waging war} in the path of Allâh!?' He replied, "Not even Jihâd, even if one continues striking with his sword until it breaks, because Allâh ﷻ says in the Noble Quraan; **وَ لَذِكْرُ اللهِ اَكْبَر** (Ahmed)

A sahâbi came to Rasulullâh ﷺ stating that the commands of Shariah were too many, and asked to be shown one action which he could easily hold onto.
Rasulullâh ﷺ replied,

لاَ يزال لسانك رطبا من ذكر الله

Let your tongue remain engaged in the Remembrance of Allâh ﷻ

'the deeds which lead to it' – The dhikr of Allâh ﷻ referred to above is general. Salâh, dhikr, tilâwah and other laws of Islâm are included therein. Here, what is meant are all the means to fulfil these actions. A person goes to work in his shop from nine to five. If his intention is to earn halâl, so that he is not a burden on others, so that he can look after his family and fulfil their needs, as well as extended family members and the poor, and so that he can utilize this wealth for the propagation of dîn, then this eight hours in the business will not be regarded as dunyâ, but dîn. If the intention of earning is incorrect, then this will be dunyâ. If a person buys a car with the intention of using it to proceed to the masjid, to seat the pious servants of Allâh ﷻ therein, to go out in the path of Allâh ﷻ, then this will be one's burâq (conveyance) into Jannah. If one's intention is incorrect, buying the vehicle to show off, to boast before people, to go to wrong places, then this will lead to one's destruction.

the alim (scholars of religious knowledge) and the students of that knowledge – these two have been specifically

mentioned, even though they are included before to show their lofty status. The alim referred to here is a practising alim (alim ba-amal) and the student is one who is studying to become an alim. These are not accursed but actually draw the mercy of Allâh ﷻ. It is this well-researched scholar who will not refer to the world itself as evil completely. He understands and explains to others that the portion of the world which is accursed is that which makes one unmindful of the Hereafter. That which does not divert one's attention is not accursed. The student who is making effort to reach the stage of the scholar is also praiseworthy.

وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شربة» رَوَاهُ أَحْمد وَالتِّرْمِذِيّ وَابْن مَاجَه

It is narrated by Sahl ibn Sa'd ﷺ that Rasulullâh ﷺ said, "If this worldly life was equal to the wing of a mosquito in the eyes of Allâh ﷻ, Allâh ﷻ would never give to a non-believer even a sip of water". (Ahmad, Tirmidhi, Ibn Majah)

If – This means that the world is not even equal to the wing of a mosquito. There are millions and billions of mosquitoes in the world. From these countless, take only one.

What is the value of a whole mosquito? Who will breed mosquitoes and claim to love them and put 20 mosquitoes in his mosquito net, to spend the night with them? And then not the whole mosquito – not even one wing of it! The

world is made up of about seventy percent of water, so take 70% of the already less than a wing of a mosquito (for nobody lives on water) – what is left of the wing now? The remaining 30 % is made up of the 7 continents, so take 6 continents – now what is left of the wing of the mosquito? Now take out all the other countries (besides the one we living in) of that continent – now what is left of the wing of the mosquito? Now take out all the other provinces of that country. What's left now? Now take out all the other cities of that province. Now take out all the other suburbs of that city. Now take out all the other streets of that suburb. Now take out all the other houses of that street. Now take out all the other individuals of that household. What is left of the wing of a mosquito? We are so proud of ourselves, our homes, properties, etc. We don't even have a billionth of a billionth of a billionth of this *dunyâ* (world). Now let us compare our *dunyâ* (world) to the universe of Allah ﷻ.

But just before that, let us look at this very incredible creation of Allah ﷻ – the mosquito – So insignificant, but yet so incredible! An Arab scientist explains:

1) It is a female

2) It has 100 eyes in its head

3) It has 48 teeth in its mouth

4) It has 3 complete hearts,

5) It has 6 wings (3 on each side)

6) It as 6 knives in its nose, each for a different purpose

7) It has a built in digital X ray machine with a violet light to detect human skin

8) It has a vaccine that acts as a local anaesthetic, so the pain is not felt when it inserts it thorns (but does not apply the anaesthetic after its operation – hence the pain

9) It has a mechanism to draw blood fast

10) It has a blood testing machine – it does not suck every type of blood

11) It has a microscopic insect on top of it.

إِنَّ اللَّهَ لاَ يَسْتَحْيِي أَن يَضْرِبَ مَثَلاً مَّا بَعُوضَةً فَمَا فَوْقَهَا

Verily Allah ﷻ is not shy to quote the example of even a mosquito or something more. (Baqarah verse 26)

All this is in one insignificant creation of Allah.

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِن دُونِهِ

This is Allah's creation, so show me what those besides Him have created. (Luqmân verse 11)

Now let us compare our *dunyâ* (world) with the rest of the universe. 1300 of our earths can fit into one Jupiter and 12,000 in the sun. The sun which is so huge, 7 quadrillions (7 with 15 zeros behind it) of them can fit into C Y Canis Majoris, while Canis Majoris is dwarfed by Acturesans

Antaris. These celestial bodies appear like dust specs in front of the pulsars.

وَالسَّمَاء وَالطَّارِقِ

By (the oath of) the sky and by that which appears by night. (Târiq verse 1)

Then there are the black holes, and then there is the sky.

وَجَعَلْنَا السَّمَاء سَقْفًا مَّحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ

And we have made the sky a protected roof, yet they turn away from Our signs. (Ambiyâ verse 32)

Then you have these huge stars forming into clusters called galaxies. 10,000,000 galaxies have been observed, astronomers believe there could be billions of them. Each galaxy is made up of between 1,000 and 100,000 stars. Each galaxy measures between 10 million to trillions of parsecs. One parsec is equal to 31 trillion kilometers. These fill the empty voids of the heavens-

وَالسَّمَاء ذَاتِ الْبُرُوجِ

By (the oath of) the sky filled with stars. (Burûj verse 1)

The biggest cluster of stars thus far found is the coma wall, the end of which has not been reached, however, so far it has been measured 500 million light years in length, 300 million light years in breadth and 15 million light years in depth. The end of it has not been reached-this is only how far it has been measured. One light year is about 10 million

kilometres. Above all this – only Allah ﷻ knows how large is Jahannum-the size of which the Quran Sharîf says, when asked

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأْتِ وَتَقُولُ هَلْ مِن مَّزِيدٍ

On the day (of Qiyâmah) We shall ask Jahannum, "Are you full?" and it will reply, "Are there any more (to come because I still have more space)?" (Qâf verse 30)

Its width is all the skies and earth. Above that is the Arsh of Allah ﷻ

وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالأَرْضَ

His throne includes (extends over) the heavens and the earth. (Baqarah verse 255)

It encompasses all the skies and earth- it is the ceiling (roof) of Jannah. Beyond that is Allah ﷻ, not measurable in size, space, time, not in any way. How Great is not Our Allah ﷻ? And how insignificant, small, useless is not human beings, then too he possesses this pride and haughtiness. It does not behove him in any way whatsoever. Allah is only He,

لَيْسَ كَمِثْلِهِ شَيْءٌ

There is nothing like Him. (Shûrâ verse 11)

لا اله الا الله

There is no diety except Allah.

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

Everything will perish except His countenance. (Qasas verse 88)

لا موجود الا الله

Life is really only His – He is really the only One alive, the only giver, controller and taker of life.

الَّذِي خَلَقَكُمْ

The One who has created you. (Baqarah verse 21)

This is the statement of Rasulullâh ﷺ, the most truthful of all. If the world had so much of value, then the disbelievers would not get even a sip of water to drink. To understand this more clearly, see the following example. Every morning, a person's shop is swept and cleaned. All the dirt is collected and thrown in the refuse bin which is outside the shop. If the waste-refuse people do not remove the garbage, there are many complaints forwarded to the department. If some person has to take something from these garbage bins, you will not object in the least bit, since these objects have no value. In fact, if your child has to take out a rotten apple and start eating it, you will give him one shot and say, "Why don't you eat the delicious fruit from the fridge or the fruit rack? Why are you consuming this filth?" This world is like a dustbin. It has no value in the sight of Allâh ﷻ. For this reason, the disbelievers are granted much in this world, since Allâh ﷻ does not place His mercy on these things.

The actual right of Muslims is not the dirt and filth of this world, but the beautiful and pure abode in Jannah. Muslims should therefore not make this abode their object of life. May Allâh ﷻ grant us this conviction that this world has no value and is accursed!

وَعَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا» . رَوَاهُ التِّرْمِذِيُّ وَالْبَيْهَقِيُّ فِي «شعب الْإِيمَان»

It is narrated by Ibn Masûd ﷺ that Rasulullâh ﷺ said, "Do not adopt estate or property such that you are lured away by this world." (Tirmidhi, Bayhaqi in Shuabul-Imân)

To utilize means (asbâb) in the world is sunnah. To rely on these means is *shirk* (adopting partners for Allâh ﷻ). Do not turn the *asbâb* (means) into *arbâb* (deities). The meaning of this hadith is not to place trust on outward means and causes, and not to forget one's actual object in life. There are many people who start businesses on a small scale with the intention of following sunnah. Then eventually it becomes the aim and object of one's life. The actual object of earning money was to live a comfortable life. Now, in making this money, one lives an uncomfortable life. He does not even have time to eat, sleep and even relieve himself properly. If he is sick, he does not have time to go to the doctor. His only aim is to make money. Utilize the world, do not turn it into an objective.

A beautiful example mentioned in the introduction of Riyâdus Sâlihîn is that this world is like water. Without

water, ships cannot sail. As long as the water remains out of the ship, then this water is beneficial and advantageous to the ship. If a small hole is found in the ship, and small amounts of water enter the ship the ship will eventually sink. The world is necessary. However, keep it out of the heart. Earn wealth in halâl avenues. There is no harm in this. However do not let an iota of the love of the world to enter the heart. In your top pocket, you have a cheque of ten million rands. No harm is caused by this. However, do not allow even the love of one cent to enter the heart. One should not have the love of the world in his bosom.

Hadrat Mufti Mahmood Saheb ﷺ mentioned the incident of a pious person who was proceeding for Hajj. On the way, he stopped by the residence of another pious person, who was extremely wealthy. He stayed with him for a few days in his mansion. The thought crossed the mind of the first pious person, "How can he be a pious person? He has so much of worldly possessions, so much of luxury!" When departing, he mentioned to this second pious person, "Why don't you join us for Hajj?" He immediately got ready and departed. At the next halting place, the first pious person realized that he had left his water-jug at the residence of the other. He became perturbed, "What will I do? I do not have my water-jug. How will I complete my journey?" The wealthy pious person remarked, "Is your piety in only one water jug? (i.e. is your heart so strongly attached to one water-jug?) When you invited me to proceed for Hajj, I immediately left all my

wealth, possessions and home." The main thing is that these objects should not be embedded in the heart.

There are many people who outwardly are poor, but their hearts are flowing with the love of this world. All the time, they have desire an increase in worldly possessions. On the other hand, there are so many people who possess abundance of wealth, but there is not an iota of it within the heart. Do not be deceived by external appearances.

وَعَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ أَحَبَّ دُنْيَاهُ أَضَرَّ بِآخِرَتِهِ وَمَنْ أَحَبَّ آخِرَتَهُ أَضَرَّ بِدُنْيَاهُ فَآثِرُوا مَا يَبْقَى عَلَى مَا يَفْنَى» . رَوَاهُ أَحْمد وَالْبَيْهَقِيّ فِي «شعب الْإِيمَان»

It is narrated by Abu Mûsa ﷺ that Rasulullâh ﷺ said, "Whosoever loves the worldly life, he surely causes harm to his life in the Hereafter and whosoever loves the Hereafter, he would surely harm his worldly life. So you should prefer the lasting life in the Hereafter to the transitory life of this world." (Ahmad, Bayhaqî)

This is a reality explained by Rasulullâh ﷺ. Another example given of this world and the hereafter is of two co-wives. If one is pleased, the other becomes displeased. Similarly, one who has love and makes effort for his worldly life, he will cause harm to his life of the hereafter. He will become lazy in fulfilling the obligatory duties and actions which will benefit him in the hereafter. As for one who is engaged in preparing for the Hereafter, outward harm is caused to his

worldly life, since he will not engage so much in worldly matters. When this principle is established that love for one leads to a decrease in the other, Rasulullâh ﷺ advises us to give preference to the Hereafter, which will last forever and ever.

وَإِنَّ الدَّارَ الْآخِرَةَ لَهِيَ الْحَيَوَانُ

And verily the life of the hereafter is the actual life. (Ankabut verse 64)

The world on the other hand is short, temporary and fleeting. It is similar to a bubble on the surface of water or the shadow of an object. Do not place your hopes and desires in it. Even if we were not commanded by Rasulullâh ﷺ, every person of logic will realize that preference should be given to that which is everlasting and permanent, compared to that which is brief and temporary.

وَعَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسلم: «لُعِنَ عَبْدُ الدِّينَارِ وَلُعِنَ عَبْدُ الدِّرْهَمِ» . رَوَاهُ التِّرْمِذِيّ

It is narrated by Abu Hurayrah ﷺ that Rasulullâh ﷺ said, "Cursed is the slave of dînârs (gold coins) and dirhams (silver coins)." (Tirmidhi)

A similar hadith has passed before. Slave refers to one completely subservient and under one's control. Some people, for example, are slaves of women. They listen to whatever the woman tells them. Such people are referred to as *abdun-nisâ* (slave of women) and *abduz-zawjah* (slave of

the wife). One such person boasted to his friend, “My wife came before me on her knees.” His friend replied, “Impossible! We know your wife. She would never have done such a thing.” The person then said, “Actually I was hiding under the bed. She came on her knees and pulled me out.” Such a person is *abduz-zawjah* (slave of the wife).

In a like manner, many are slaves of wealth. They are prepared to undergo disgrace in acquisition of wealth. There is no concern for halâl and harâm. The only aim is to gather as much money as possible. Money becomes one’s god and religion. Such a person is cursed in this hadith.

وَعَنْ كَعْبِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا ذِئْبَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ حِرْصِ الْمَرْءِ عَلَى الْمَالِ والشرف لدينِهِ» رَوَاهُ التِّرْمِذِيّ والدارمي

It is narrated by Ka’b ibn Mâlik ﷺ that Rasulullâh ﷺ said, “Two hungry wolves left in a herd of goats do not work out more destruction than the greed of wealth and position does to the religion of a man.” (Tirmidhi, Daramî)

Wolves normally will tear sheep to pieces even if they are fully satiated. Here they are hungry.

Scholars say that this hadith more-so refers to ulamâ. Those ulamâ who hanker after wealth and position cause great harm to themselves, more harm than even two hungry wolves cause to a herd of goats. Those ulama who are

imâms and are serving their communities have to be extremely careful. They should not utilize their position to extort money from their musallis. They should not present before their followers their problems and financial difficulties so that people pity them and give them money. If there is more than one imâm, then generally every imâm wants to impress his authority over the others, and display his superiority. He is always concerned that his qirât, his imâmat, his lecture is superior to the others. These sicknesses come automatically. Whoever possesses such sicknesses must make an effort to cure himself. If not, he will completely destroy himself. He will not harm others. Imagine if two hungry wolves at the time of Qurbâni are placed before all the goats. In a short while, they will devour and tear to pieces every one of them. Far greater harm is caused by these spiritual illnesses to one's religious and spiritual life.

A person should engage in serving dîn. However he should do it sincerely, only seeking the pleasure of Allâh ﷻ. His aim should never be acquisition of the world, or the seeking of honour and status from people. Such a person is accepted in the Court of Allâh ﷻ. On the other hand, those possessing these sicknesses are destroyed. A person has to be extremely careful in this regard. These sicknesses are well-veiled and hidden. One is generally not even aware that these sicknesses lurk within himself.

وَعَن خباب عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَا أَنْفَقَ مُؤْمِنٌ مِنْ نَفَقَةٍ إِلَّا أُجِرَ فِيهَا إِلَّا نَفَقَتَهُ فِي هَذَا التُّرَابِ» . رَوَاهُ التِّرْمِذِيّ وَابْن مَاجَه

It is narrated by Khabbâb ﷺ that Rasulullâh ﷺ said, "Whatever a Muslim spends, he will be rewarded for it except that expenditure which he incurs in dust i.e. construction of buildings." (Tirmidhi, Ibn Majah)

Allâh ﷻ rewards a believer for even that morsel of food which he places in the mouth of his wife. For even feeding a cat or dog, one is rewarded. However the money spent in building is excluded. There is no harm in erecting buildings according to necessity. According to one's needs, he should build. One extra room can be kept aside for guests.

Today, so much unnecessary buildings are erected. Funny designs are formed which costs money. The architects utilize our money to practice on new and funny designs. In one extremely cold place, the architect built an exceptionally high roof. Now, to keep the place warm in Winter was practically impossible. The inhabitants would freeze in the house. In such places, the roof was supposed to be built low. In hot areas, the roof can be raised. These architects do all foolish trials and then take money from the owner of the house. The architect does not live in that house. The person himself will reside there. He should utilize his own intellect. A person who has some connection with dîn should realize that he must build his house keeping in mind that he is a Muslim. He should take special care to keep in mind the laws of hijâb. In some houses, when the

women arrive, they have to pass all the men. Build the house in such a way that there is complete separation. A person should think for himself. He should not leave the thinking to only the architects. When Allâh ﷻ has granted a person intelligence and it is his money to be utilized, he should not merely listen and follow what the architect has in mind.

Many of these modern designs are contrary to the Shariah. Everything today is open-plan. Now it is not only open-plan kitchen. Our one friend went to a nearby place where there was an open-plan toilet. In the toilet, the contours of one's face changes as he relieves himself. Unaware, many people were watching him. The lower portion of his body was concealed by the headboard. However, his face could be seen by all. Man, unfortunately, has become like animals.

Those people of low mentality and mean cannot keep any money. Whatever money they acquire, they are constrained to spend. They cannot save even a cent. Our old people used to save money. Then they expanded their businesses. In this way, they consolidated themselves. Today, as soon as a bit of money comes into a person's hands, he wants to spend it immediately. This year a room is built, a footpath is designed and a garden is molded. A year later, the owner is displeased. The garden and lawn is paved. The footpath is removed. The room is broken down as it is not the right size. Then the following year, changes are made again.

Even more pitiable is that many madrasahs are guilty of the same wrong. A person who wastes his own wealth is also guilty of wrong, but even worse is when one utilizes amânat wealth. This is the wealth of the public. In many madrasahs overseas, a person sees so much of building and then breaking. Every year, an old building is broken down and then rebuilt. Here, in the madrasah, many times a request is made that something should be built. I always say, "Think carefully! Will there be any need after five years?" There were many projects which I did not allow. Alhamdulillâh, we saw there-after that there was no need. At times, hundreds of thousands are spent on buildings which are never used. A person should ponder before embarking on any project.

Today, throughout the world, there is construction taking place on a huge scale. In Saudi Arabia, a massive hotel is built and brought down after five years. This was the way of the nation of Ad and the nation of Thamud. They used to construct huge palaces and buildings. This is the worst place to spend one's money. Rasulullâh ﷺ severely disliked spending money in this avenue. Only a person of cheap mentality wastes his money in sand. An intelligent person transfers his wealth to the hereafter. He assists the poor and needy, spends for the upliftment of dîn, and gathers his money in the bank of Jannah.

وَعَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «النَّفَقَةُ كُلُّهَا فِي سَبِيلِ اللَّهِ إِلَّا الْبِنَاءَ فَلَا خَيْرَ فِيهِ» . رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ غَرِيبٌ

It is narrated by Anas ﷺ that Rasulullâh ﷺ said, "All lawful expenses will be treated as expenditures in the path of Allâh ﷻ except the moneys spent on constructions in which there is no good." (Tirmidhi)

There is no harm if done according to necessity. The main object today for building is to create a name for oneself. The reason is because of having excess money. The least amount of money should be utilized in construction. Therefore a person should carefully think before spending his money in construction. A person should look towards the future. Many people built huge mansions with the hope that their three sons would eventually grow up, get married and live with them; whereas today, all the sons have left home. We know today that most people like to live separately. Now, only the old parents live in the huge house. It is so difficult for them to look after the house. Servants have to be hired who steal continuously. Then there is a fear of one's life. The reason is because one does not think before acting.

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ يَوْمًا وَنَحْنُ مَعَهُ فَرَأَى قُبَّةً مُشْرِفَةً فَقَالَ: «مَا هَذِهِ؟» قَالَ أَصْحَابُهُ: هَذِهِ لِفُلَانٍ رَجُلٍ مِنَ الْأَنْصَارِ فَسَكَتَ وَحَمَلَهَا فِي نَفْسِهِ حَتَّى إِذَا جَاءَ صَاحِبُهَا فَسَلَّمَ عَلَيْهِ فِي النَّاسُ فَأَعْرَضَ عَنْهُ صَنَعَ ذَلِكَ مِرَارًا حَتَّى عرفَ الرجلُ الغضبَ فِيهِ والإعراضَ فَشَكَا ذَلِكَ إِلَى أَصْحَابِهِ وَقَالَ: وَاللَّهِ إِنِّي لَأُنْكِرُ

رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالُوا: خَرَجَ فَرَأَى قُبَّتَكَ. فَرَجَعَ الرَّجُلُ إِلَى قُبَّتِهِ فَهَدَمَهَا حَتَّى سَوَّاهَا بِالْأَرْضِ. فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ فَلَمْ يَرَهَا قَالَ: «مَا فَعَلَتِ الْقُبَّةُ؟» قَالُوا: شَكَا إِلَيْنَا صَاحِبُهَا إِعْرَاضَكَ فَأَخْبَرْنَاهُ فَهَدَمَهَا. فَقَالَ: «أَمَا إِنَّ كُلَّ بِنَاءٍ وَبَالٌ عَلَى صَاحِبِهِ إِلَّا مَا لَا إِلَّا مَا لَا» يَعْنِي مَا لَا بُدَّ مِنْهُ.

رَوَاهُ أَبُو دَاوُدَ

It is narrated by Anas ﷺ that Rasulullâh ﷺ came out one day and we were accompanying him. He saw a high dome in a place and enquired, "What is this?" The companions replied that the dome belonged to one of his companions from among the Ansâr. He ﷺ kept quiet and the information remained well-guarded in his mind, till the owner of the dome came to him and greeted Rasulullâh ﷺ. Rasulullâh ﷺ turned away from him again and again so that the man was able to understand Rasulullâh ﷺ was unhappy with him. He talked to the other companions and complained of Rasulullâh's ﷺ displeasure towards him. The companions informed him that Rasulullâh ﷺ had passed by his dome and had seen it. The companion returned to the site where the dome had been constructed and he pulled it down and made it level with the ground. On a subsequent day, Rasulullâh ﷺ again went out, and (on reaching the particular place), did not see the dome. He enquired, "What has been done with the dome?" The companions informed him, "Its owner complained to us about your indifference to him and we informed him (of your displeasure) so he pulled it down." Rasulullâh ﷺ said, "Every building has been an evil result for its builder (i.e., a cause of punishment) except a

building which is absolutely necessary and unavoidable for day to day life." (Abu Dâwûd)

There are many lessons for us in this hadith.

'We were accompanying him' – This is just like how murids till today travel with their mashâikh. The Sahâbah ﷺ used to accompany Rasulullâh ﷺ in his journeys. He ﷺ would not merely sit in a classroom and teach. Our Shaikh ﷺ was completely against the system of confining the learning of dîn to a classroom. Knowledge in the classroom is a necessity but is not sufficient to spread dîn. Dîn will spread when there is a close connection and feeling with one's teacher and guide. Many ahâdîth state that the Sahâbah ﷺ used to say that they emerged with Rasulullâh ﷺ. Rasulullâh ﷺ would utilize every such occasion to draw out lessons and benefit the Sahâbah ﷺ. Our Shaikh used to say that if a person travels with his Shaikh, then Allâh ﷻ's mercy comes down on them in torrents, since both the Shaikh and the murîd are *be-watan* (not in their homes). At home, a person is in comfort. On journey, there is no real comfort.

'He saw a high dome in a place' – A believer looks at everything with the eyes of lesson. Here there was an elevated dome. This is similar to today's times when every person has his home made in different shapes and forms. At times, a person has an airplane or a ship design. Some people make a design on the house as though the house has an ear or a nose. So, in that era also, designs were found.

The object was only for beautification purposes. No one can live in a dome.
The dome was elevated so that it was seen at a distance. This is not correct. However as far as masâjid are concerned, Moulana Saîd Ahmad Khan Saheb ﷺ used to say that the minarat should be raised so such an extent that from a distance a person can realize that there is a masjid there. There will be no need to even ask where the masjid is. This is the right of the masjid. In one's houses, there is no such need. The house is not any Qiblah which has to be faced or seen.

'What is this?' – This was not to ask the reality of the dome, as Rasulullâh ﷺ was fully aware of what it was. The object was to show his displeasure. He ﷺ wanted to teach the Sahâbah ﷺ that this was not an object of honour and respect. This was the headquarters of Islâm. People would come to Madinah Munawwarah to learn the spirit of Islâm. When they would see such sights, they would return to their areas and do the same. Madinah Munawwarah was to be an ideal and example for people.

'He ﷺ kept quiet and the information remained well-guarded in his mind' – This is one extremely powerful method of tarbiyyah (nurturing and upbringing.) It is not necessary to always reprimand and correct immediately. A person can, at times, make apparent his anger, without saying anything. The murîd (disciple) will immediately realize that the Shaikh is upset and will correct himself.

‘Rasulullâh ﷺ turned away from him again and again so that the man was able to understand Rasulullâh ﷺ was unhappy with him’ – This too is an effective way of nurturing and correcting. In general circumstances, we are commanded to meet our Muslims in a jovial manner. However, for nurturing some-one, certain established practices can be left out at times. Another example is of the three Sahâbah ﷺ who did not proceed in the Battle of Tabuk. Rasulullâh ﷺ commanded the Sahâbah ﷺ not to even greet them or reply to their greeting. So, for spiritual training, it is permissible for the Shaikh to prevent his murîd from doing certain optional actions. People generally raise objections to such actions. “What type of Shaikh is this? He does not allow the person to even reply to salâm.”

There can be no one with loftier character than Rasulullâh ﷺ. However, for spiritual nurturing, Rasulullâh ﷺ did this action so that the Sahâbi would learn. When there is true love, a person immediately takes lesson.

Remember, in reformation and nurturing, the effect of the action must be beneficial. Many years ago in madrassah, a few students in the Hifz class were punished by their ustâdh for some misdemeanors. They were not allowed in the class for three days. They took it as a wonderful opportunity to go to the cinemas for three days in Joburg. No benefit was derived from this punishment. This type of punishment is beneficial for that student who possesses extreme love for his ustadh and lessons that he cannot absent himself from

class for even a day. Therefore, a person has to ponder carefully as to which method of reformation he should employ to gain maximum results. Some people are reformed by love, whilst others are in need of harshness. Some people are such that if love is shown to them, they become worse. They take more advantage.

The amîr of Karachi, Bhai Yâmîn, used to initially reside in Delhi. Every Thursday night (lailatul-Jumuah), he used to come to the markaz in Nizamuddin. He kept no beard. After a long period had elapsed, Moulana Ilyâs ﵀ placed his hand on his face and remarked, "How nice if this face had a beard!" Bhai Yâmîn became so upset that he stopped coming to the markaz. Moulana Ilyâs ﵀ went by horse and cart to his house which was in old Delhi, pleaded with him, flattered him and promised not to mention the beard if he came back to Nizamuddin. He eventually agreed. The reason for mentioning this incident is the statement of Moulânâ Ilyâs ﵀ on this occasion:

ٹھنڈی توے پر روٹی ڈالدی

We placed roti on a cold tawwâ.

If roti is placed on a cold tawwa, then the roti sticks to the tawwa and is spoilt. First allow the tawwa to be heated properly. Then, in a minute or two, you will enjoy hot, ghee roti which is extremely delicious. Similarly, a person should first be spiritually prepared. When he is now 'hot', then he will accept whatever he is readily told. His 'ground' must

first be 'cultivated' before any seeds can be planted. Otherwise, the results can be disastrous.

Moulana Ashraf Alî Thânwî ﷺ, in his initial young days, was once travelling by train. He saw a man whose trousers was below his ankles and encouraged him to raise his trousers. The person asked for the reason, to which Moulana replied, "Because it is the ruling of the Shariah." On hearing this, the man swore the Shariah. Hadrat Thanwî ﷺ said, "After this incident, I do not tell any person any command of the Shariah until I do not know his temperament. First, he was a sinner (fâsiq). However, after I mentioned to him the ruling, and he uttered vulgarities, he became a disbeliever (kâfir)." Therefore, we should always see the *isti'dâd* in a person ad work accordingly.

On the other hand, we should not become so lax. Some of our friends are imâms for fifteen or twenty years in their masjids. The trustees of the masjid do not have beards. Not once in twenty years was mention ever made of the beard. This is also incorrect. Build up the ability and then, in a suitable manner, explain the rulings. If one cannot directly mention this ruling to a person as he is a worker, and the trustee is his employer, then he should at least tell another person to inform him. Bhai Abdul Wahhâb (dâmat barakâtuhu) used to say that if you cannot directly tell some-one something, then even if you have to go via five intermediaries to convey the message to him, then work through them so that the message reaches him. Do not be so

concerned that he will become angry with me. Have concern to convey the message. At least make duâ. In your heart, feel the evil of these actions. An imâm must be concerned, "In my masjid, so many do not have beards, so many people's trousers are below their ankles, and so many customs are still prevalent in my society." In many masâjid, the muadhin stands before the imâm before the Jumuah khutbâ. He then recites,

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

No effort is made to correct these wrong-doings. Here again, do not be a cause of trouble by immediately attacking these practices. Adopt a moderate path. Think carefully. Allâh ﷻ will assist a person.

'so that the man was able to understand Rasulullâh ﷺ was unhappy with him' – This happens when there exists love between the two parties. If there is no love, and the one party becomes upset, the other will be unconcerned. "You go your way, I will go my way." In this case, harshness is of no benefit. Where there is love and affection, then harshness could be employed. This Sahâbi ﷺ then asked those who were close to Rasulullâh ﷺ and understood his temperament. On hearing their reply, he immediately returned and broke down his building. What love! Then too, he did not even inform Rasulullâh ﷺ of his action.

'Rasulullâh ﷺ said, "Every building has been an evil result for its builder except a building which is absolutely

necessary."' – For necessity, there is no problem. Rasulullâh ﷺ also had built a house. He ﷺ built a masjid. So there is no harm if done according to necessity. When a person is engaged in building work, he should carefully ponder before doing anything. Today, so much money is spent on masâjid. Ten million, fifteen million is spent to build them. If a person carefully analyzes, he will see how much is wasted on unnecessary items. My father-in-law, Moulana Zubair Alî ﷺ used to mention that the beauty of the masjid is in its simplicity. The simpler it is, the more beautiful it is. The ornaments and designs of the masjid are the musallis. Moulana Inâmul Hasan Saheb ﷺ went in jamât to the Far East. People said to him, "The lights here have come from Italy. The taps have come from so-and-so country. The carpets are imported from another country." Hadrat Moulanâ, in a grief-stricken voice said, "You have gathered items from all over the world in the masjid. But you are unable to gather the people living around the masjid for salâh."

Those who are imâms of masjids should inform the trustees not to waste money in these matters. Obviously, this does not mean that in the middle of Johannesburg or London, a person should build a masjid which is found in some remote village. The masjid should be appropriate, in accordance with the standards of the people living around there. However, one cent must not be wasted. For example, some masjids have two mihrâbs. There is no need for this. By placing tiles, lot of money is saved, since there is no need for

continual painting. However, in certain masjids, tiles are changed every few years. Before, people used to paint every five years. Now tiles are changed every five years. All of this is complete waste. This money should be utilized in other appropriate avenues. Build masâjid or houses for the poor, utilize it for widows and orphans. There are many girls who cannot get married because of having no money. Utilize this money to arrange for their marriages. In conclusion, do not waste money in buildings, whether it is for religious causes or for one's personal usage. However, do not go to the other extreme where so little money is utilized that the building falls down after one year, since the foundation was not built firmly. Utilize according to necessity.

وَعَن أبي هَاشم بن عُتبَةَ قَالَ: عَهِدَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّمَا يَكْفِيكَ مِنْ جَمْعِ الْمَالِ خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ اللَّهِ» . رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْنُ مَاجَهْ. وَفِي بَعْضِ نسخ «المصابيح» عَن أبي هَاشم بن عتيد بِالدَّال بدل التَّاء وَهُوَ تَصْحِيف

It is narrated by Abu Hashim, son of Utbah, who said that Rasulullâh ﷺ took a promise from me and said, "It should suffice for you to obtain from the worldly wealth a domestic servant and a mount (horse etc.) to be used in the cause Allah." (Ahmad, Tirmidhi, Nasai and Ibn Majah).

Ulamâ state that man has five basic necessities. These are: 1.) Mat'am (food) 2.) Mashrab (drink) 3.) Markab (conveyance) 4.) Maskan (house) 5.) Mankah (marriage partner). If a person fulfils these necessities within the

bounds, then this will be regarded as an act of worship. If these are not fulfilled, a person will fall into difficulties. In this hadith, two things have been mentioned by Rasulullâh ﷺ.

One is the keeping of a khâdim (servant) who will assist one. Many of our elders had khâdims to assist them. This action is extracted from hadith of this sort. More-so one requires a khâdim when he has becomes aged or ill.

The other thing mentioned in this hadith is a conveyance, which will be used in the path of Allâh ﷻ. A person lives a distance from the masjid or he is very ill or old. Now he can utilize his conveyance to proceed for salâh. It is obviously better for one to walk to the masjid, as this is the actual sunnah. If a person is proceeding to acquire knowledge or in jihâd, then there is a need for a conveyance. Whatever money is utilized to look after one's conveyance will earn one reward if one's intention is to utilize it in the path of Allâh ﷻ. In the past, whatever fodder and water was given to the animals would draw rewards. In today's times, whatever maintenance is done on the car as well as the water, oil and petrol used in the car will earn one rewards. The more intentions one makes, the more rewards one will attain. If, for example, a person keeps a conveyance so that his wife can travel comfortably and there will be complete observance of hijâb therein, this will cause one's rewards to increase.

وَعَنْ عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لَيْسَ لِابْنِ آدَمَ حَقٌّ فِي سِوَى هَذِهِ الْخِصَالِ: بَيْتٌ يَسْكُنُهُ وَثَوْبٌ يُوَارِي بِهِ عَوْرَتَهُ وجلف الْخبز وَالْمَاء ". رَوَاهُ التِّرْمِذِيّ

It is narrated by Uthmân ﷺ that Rasulullâh ﷺ said, "The son of Adam has no right except for the following items: (1) a house to live, (2) clothes to cover his body, (3) dry bread and(4) water." (Tirmidhi)

Remember one important principle. Do not look at one verse of the Qurân or one hadith alone. Look at the whole of dîn. Many people who went astray went astray because of this reason. Some people of recent times looking at one verse of the Qurân said that the Jews and Christians will go to Jannah. The correct meaning of that verse cannot be understood by looking at it in isolation from other verses of the Qurân. At times, a ruling was passed in accordance to the addressee's special situation. To now apply this ruling on every person is incorrect. A beautiful way to understand this is by the following example:

There is a court case taking place. You went there for an hour or two. You are a general person who knows nothing about the rules and laws of the country. The full court case lasted six weeks. The judge has carefully heard every word mentioned in the past six weeks. Records have been written of whatever is spoken which is again reviewed by the judge. He has heard the examination and cross-examination of the witnesses. Together with this, he is fully aware of the rules

and principles under which the country is ruled. In such a situation, tell me: Whose ruling should be relied on? Yours or the judges. It is obvious that the ruling of the judge will be granted superiority and prominence. This is the error of the ahl-hadith and the salafis. They merely look at one hadith, and then pass a judgment. They do not look at the whole of Islâm before passing a decision. Our great imâms, Imâm Abu Hanifah, Imâm Shâfî'îî, Imâm Mâlik and Imâm Ahmad ibn Hambal ﷺ looked at the whole of dîn, made an in-depth study of the Qurân and ahâdîth, pondered carefully and then passed a decision. How can the decision of such a person be accepted who merely studies a few ahâdith and then passes a decision?

In the above hadith, only two things are mentioned. Here, more are mentioned. One will only be able to reconcile and understand everything in a proper perspective when fiqh is utilized. In fiqh, a decision is passed after all the verses and ahâdith relating to that topic are scrutinized and the practices of the Sahâbah ﷺ are studied.

'a house to live' - This can also refer to the literal meaning of 'bait' which means a room to spend the night – a bedroom. We generally regard 'bait' to refer to a house in which there is a kitchen, bedroom, bathroom, etc. There are many people till today, who live in a house in which there is only one room. Everything, from cooking to sleeping, is done here.

'clothes to cover his body' – Look into our cupboards today. We have so much clothing. Then people store some clothing in suitcases over their cupboards. In the store-room, there are even more clothing. In another country, we once went for a program. At one woman's program, I saw so many shoes outside, from top to bottom. I was extremely pleased, thinking that many women had come for the program. Later on, I was dismayed to found out that all those shoes belonged to the woman of the house. Today, women have so many cloaks and burqahs, whereas one, or at most two, is sufficient. For a man, three sets of clothing, and at most, five sets, is more than enough. There were many of our pious elders in the past who possessed only one pair of clothing. On the Day of Jumuah, they would go into the pond to conceal themselves, wash their clothing, dry it on a stone and wear it when it dried. Thereafter they would proceed for Jumuah salâh. Some of our elders would have only two sets of clothing. Once, Umar ﷺ came late for Jumuah as his clothing had not dried after he had washed it. A person must therefore try to cut down on his wardrobe.

'Dry piece of bread' – This bread was made from unrefined flour. There is no butter or jam on it. It is not made from refined or super refined flour. In today's times, we cannot even digest such type of bread. The object is to show us that we must be simple in our eating. If there is a bit extra, no problem. However, wastage of money in food and being concerned all the time about food is incorrect.

‘water’ – This too is a basic need.

وَعَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: جَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ إِذَا أَنَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ. قَالَ: «ازْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ وَازْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبَّكَ النَّاسُ» رَوَاهُ التِّرْمِذِيُّ وَابْن مَاجَه

It is narrated by Sahl ibn Sa’d ﷺ that a man came up and said, “O Messenger of Allah, inform me of such an action by which Allâh and the people will love me.” Rasulullâh ﷺ said, “Be disinclined to the world, Allâh ﷻ will love you and be disinclined from that which is by people, then people will love you,"(Tirmidhi, Ibn Majah)

Generally, when Allâh ﷻ is pleased, people becomes displeased and vice versa. Here, the Sahâbi wanted such an action which would be a means of gaining the love of the creator and creation. Look at the wonderful reply Rasulullâh ﷺ gave him at the spur of the moment.

Zuhd refers to abstaining from excess and unnecessary things. A person can utilize items of necessity. The world is accursed by Allâh ﷻ. When He ﷻ has no love for the world, then He ﷻ has love for those who do not love the world as well. For example, if a teacher likes a certain thing, and a student also likes that same thing, the teacher will start loving the student. Similarly, if a teacher dislikes a certain thing, and a student also dislikes that same thing, love will be created in the heart of the teacher for the student. If one

does not have love for the world, then Allâh ﷻ will automatically love that person.

'Be disinclined from that which is by people.' – This is more-so for ulamâ and imâms. The musallis will come and say, "Moulânâ, inform us of whatever you need. It will be our honour to serve you." Remember well! If you have to ask them even once for any need, your value will fall in their eyes. It is a different thing if they give it to you themselves. Never ever ask them. Even after serving the people for twenty years, if once you have to ask for something insignificant, your esteem will be lowered in the eyes of people. Therefore, never look into the pockets of others.

Once, I met a person in jamâ'at. He wanted to become a muqîm (permanent resident) in Raiwind. He asked Bhai Abdul Wahhâb who said, "You may stay on one condition: You must never look towards the wealth of any person. Here you will not receive any salary or income. Place your trust only in Allâh ﷻ."Sometimes a person places his hand in his pocket to take out his handkerchief. You think that he is taking out money to give you. Abstain from greed. You will be honoured by people." Allâh ﷻ has promised that He ﷻ will fulfill the needs of people.

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللهِ رِزْقُهَا

There is no creature on the surface of the earth, except that Allâh ﷻ has taken responsibility of its sustenance. (Hûd verse 6)

Keep your gaze on Allâh ﷻ, your honour will increase. If your gaze is on the creation, your honour will decrease. Not only yours, but the whole fraternity of ulamâ will be attacked, “These Maulanas are beggars.”

One way of extorting money from people is to go to the rich and to make mashwarah with them. They feel sorry and then give money. Another way is to take loans. If there is a real necessity, then one should take it but pay back as soon as possible. Many people take loans with no intention to repay. In the Shariah, there is something referred to as qardh-hasanah (beautiful loan). This is when a person takes a loan with the intention to repay. If perchance he passes away, the loan is waived off. Many people regard this as qardh-hasnâ (In Urdu, hasnâ means to laugh.) Whenever the creditor speaks of the debt, the debtor laughs it off. Therefore, try as far as possible never to ask for a loan. Never, ever ask people. In this way, your respect will be upheld. Remember people are foolish. They do not realize that they have to serve the ulamâ who gave them the greatest need i.e. dîn. Don’t ever look longingly at their wealth, since they possess nothing. Place your trust only in Allâh ﷻ! May Allâh ﷻ grant us all the ability!

وَعَن ابْنِ مَسْعُودٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَامَ عَلَى حَصِيرٍ فَقَامَ وَقَدْ أَثَّرَ فِي جَسَدِهِ فَقَالَ ابْنُ مَسْعُودٍ: يَا رَسُولَ اللَّهِ لَوْ أَمَرْتَنَا أَنْ نَبْسُطَ لَكَ وَنَعْمَلَ. فَقَالَ: «مَا

لِي وَلِلدُّنْيَا؟ وَمَا أَنَا وَالدُّنْيَا إِلَّا كَرَاكِبٍ اسْتَظَلَّ تَحْتَ شَجَرَةٍ ثُمَّ رَاحَ وَتَرَكَهَا» . رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَابْن مَاجَه

Ibn Masûd ﷺ narrated that Rasulullâh ﷺ slept on a mat and; on getting up, his body had impressions of the mat. So Ibn Masûd ﷺ said to him, "O Messenger of Allah! If you so order, we may spread a bedding for you and arrange for our comforts." He ﷺ said, "What connection do I have with this world? My relationship with this world is only that of a traveller who may travel for a moment under the shade of a tree and then move on, leaving the tree where it was." (Ahmad, Tirmidhi, Ibn Majah)

'Impressions of the mat' – When the Sahâbah ﷺ saw this, they felt a pang of sorrow in their hearts as this was the beloved of Allâh ﷻ, the greatest of creation. They knew of the conditions of the kings of Rome and Persia, who lived in great comfort and ease. They therefore wanted the king of both worlds to be in comfort.

'My relationship with this world is only that of a traveller' – This is exactly our connection with the world. In actual fact, we are travellers on the path to the Hereafter. We have to derive some benefit from the world and that is our necessities. This is what we should utilize in this world. We should never forget our destination which is the Hereafter. Every person is well aware that whoever has come into this world has eventually left it. This clearly illustrates the fact that the world is not our object. It is merely a thorough-fare. It is similar to a traveller's lounge. A person on his journey

stops for a short period of time in the traveller's lounge. If he is foolish, he will look around and make changes to the place as he is not happy with its condition. He will perhaps change the chairs since they are very old. He will decide to purchase a new carpet since the old carpet is worn out. It is most likely that he will never return back to this lounge again for the remainder of his life. He will after a short period of time proceed on the next leg of his journey. There is no person so foolish to make so much of effort and spend so much of money on something which is so temporary. Realize that we too are travellers. We have come from âlam-arwâh (the realm of the souls). We live for some period in this world. Then we continue our journey to the hereafter. Foolish is that person who makes great efforts for such things which he knows will remain behind. Hadrat Meer Saheb (dâmat barakâtuhu) composed the following lines,

جس دنیا سے ہمیشہ کو جانا اور پھر لوٹ کر کبھی بھی نہ انا

یہ ہے ارشاد قطب زمانہ ایسے دنیا سے کیا دل لگانا

This is the advice of the Qutub of the time. How can you place your heart in that world which you will leave forever and never return?

'مَا لِي وَلِلدُّنْيَا' –The mâ in this sentence can be *istifhâmî* (interrogative) i.e. what is my connection with this world? Alternatively, it could be *nâfiyah* (negative) i.e. I have no connection with this world. Some beggars recite this poem whilst begging:

حسبي ربي جل الله ما في قلبي غير الله

My Sustainer ﷻ is sufficient for me, there is not anything besides Allâh in my heart.

Our elders say that when the beggar says this, the mâ is not *nâfiyah* (negation), but *mausûlah*, which means everything besides Allâh ﷻ is in my heart. If there was only Allâh ﷻ in his heart, he would have never gone begging.

وَعَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَغْبَطُ أَوْلِيَائِي عِنْدِي لَمُؤْمِنٌ خَفِيفُ الْحَاذِ ذُو حَظٍّ مِنَ الصَّلَاةِ أَحْسَنَ عِبَادَةَ رَبِّهِ وَأَطَاعَهُ فِي السِّرِّ وَكَانَ غَامِضًا فِي النَّاسِ لَا يُشَارُ إِلَيْهِ بِالْأَصَابِعِ وَكَانَ رِزْقُهُ كَفَافًا فَصَبَرَ عَلَى ذَلِكَ» ثُمَّ نَقَدَ بِيَدِهِ فَقَالَ: «عُجِّلَتْ مَنِيَّتُهُ قَلَّتْ بَوَاكِيهِ قَلَّ تُرَاثُه» . رَوَاهُ أَحْمد وَالتِّرْمِذِيّ وَابْن مَاجَه

It is narrated by Abu Umâmah ﷺ that Rasulullâh ﷺ said, "The most enviable among my friends is that faithful Muslim whose wealth is less and whose responsibilities are light, he has a great portion of salâh, he worships his Lord in a beautiful way and obeys him in solitude, he is obscure among the people so that no one points towards him with a finger, and whose sustenance is sufficient and he is content with it. Then Rasulullâh ﷺ suddenly twitched his finger and said, "His death (also) overtakes him quickly and only a few people weep over him and his worldly legacy is also negligible. (Ahmad, Tirmidhi and Ibn Majah)

'Enviable' – In Arabic, the word used is ghibtah. There is another similar word called hasad. Hasad (jealousy) refers

to when one desires the destruction of the bounty of another, whether he receives the bounty or not. In ghibtah, a person also desires to have the same bounty, without wishing that the bounty be removed from another. For example, someone recites the Qurân very beautifully, or he performs salâh in a most admirable fashion, and one desires to emulate him in that. Here Rasulullâh ﷺ said that the person who he envies the most amongst his pious friends is that person who does not possess much money, but then neither has many dependants. There are many such pious servants who have never married. They do not have children. They thus do not work. Many of them move around in jamâts. Some stay in khanqahs or Darul-Ulûms and engage in service of dîn. Such people have no connection with the world.

'He has a great portion of Salâh' – He engages in salâh in abundance, and he has proper concentration and devotion in his salâh.

'He worships his Lord in a beautiful way' – This refers to the state of ihsân. This means:

أنْ تَعْبُدَ اللهَ كأنَّكَ تَرَاهُ

To worship Allâh ﷻ as though you are seeing Him.

Such people are always found. They should be greatly appreciated. Service should be extended to them, and one should attempt to earn their duâs. They should be shown great love.

‘Obeys Him in solitude’ – They do not merely obey Allâh ﷻ openly, but in solitude as well.

‘he is obscure among the people’ – If you go to the markaz, as well as in some masjids, you will find many kind of people of this nature. They continue doing great work, but are completely unknown to people. While possessing great qualities, they remain hidden amongst people. No one points to them with honour: “Here is Moulana Saheb, here is Mufti Saheb, here is Hadrat Saheb, etc.” There is no special introduction for them before any lecture. They remain hidden from the eyes of people.

However here, there are two important points to keep in mind: Moulânâ Umar Saheb ﷺ used to say, “Being famous and being accepted are two different matters.” Some people are accepted, but not famous. No one knows them. They remain concealed. No one calls them forward for a lecture or program. Others are famous. People point their fingers towards them. However they are not accepted in the Divine Court. A third group are those who are not accepted and not famous.

Finally, there are those who are accepted and famous. People honour them, and due to their qualities, they are accepted in the sight of Allâh ﷻ. In fact, it is compulsory for certain people to be famous. Every nabî of Allâh ﷻ is commanded to express his status before the people. It is harâm (forbidden) for a nabî to conceal himself. He cannot

sit in a cave or any other secluded spot remaining engaged in Allâh ﷻ's worship. He has to convey the message of Allâh ﷻ. A similar ruling will apply to the ulamâ. At times, it becomes even necessary to proclaim one's status. For example, an âlim is travelling with a few people. The time of salâh arrives. Some-one else goes forward to lead the salâh. It is the duty of the âlim to express his status and lead the salâh as he is more aware of the different rulings of salâh, and his recitation of the Qurân will be more correct. Here it is incorrect to conceal oneself. Another case scenario is of a group of people sitting together. They start discussing some religious matter. Even the person relaxing and smoking becomes a mufti on such occasions. He gives his 'fatwâ'. Again here it becomes compulsory to say, "What you are saying is wrong? I have studied and I am learned. The ruling is like this….." However this refers to ties of necessity. It does not mean that one should go around proclaiming these matters all the time.

At times of nikâh, many ulamâ say, "I did not want to speak, as I did not want to cause any problems." Here it becomes necessary to speak. If there is music, intermingling of sexes and a host of other evils, it becomes necessary to speak out in a suitable and appropriate manner. If one cannot speak, then he should rise up and leave. By sitting there, one is giving his stamp of approval. Whatever sins are committed there will also be allotted to his share.

In short, it is necessary at times for leaders of communities to expose themselves. However they should not possess the slightest inkling of pride or greatness in their hearts. They should rather posses the qualities of servitude and humility in their hearts. At times, they are forced to say, "Keep quiet! You are an ignoramus." Foolish people might regard it as pride, whereas in actual fact, it is manifestation of the truth. Wherever the truth has to be mentioned, it should be mentioned. Anyhow, in short, there will always be people who have to be apparent. Here, virtue is mentioned for those who are obscure.

'whose sustenance is sufficient and he is content with it' – His sustenance is such that it is not so much that he has to be always concerned in looking after it, nor is it so less that he is in difficulty and worry. It is sufficient to fulfill his needs and he is satisfied with whatever he has.

'His death (also) overtakes him quickly' – Suddenly he passes away. There is no long *sakarât* (pangs of death) for him, no suffering n a hospital for months.

'and only a few people weep over him and his worldly legacy is also negligible.' – His family is small, so there are not much people to cry over him. He leaves behind no real wealth, which could be divided and distributed. Such a person is most envied by Rasulullâh ﷺ. However remember that this is not for all. Otherwise, no one will be prepared to take on the responsibility of imâmat. At one jalsah, the M.C.

was shy to stand up and speak. Where one have been given responsibility, then one should endeavor to fulfill this responsibility. Otherwise, there will not be any person for imâmat, for lectures, for teaching in madrassahs, etc. However, in the ummah, there will always remain such people who are hidden. They are very blessed.

As for those who Allâh ﷻ makes accepted and famous, then what to say of them? The ambiyâ, the jurists, the scholars of hadith all fall under this category. If Imâm Bukhârî (rahimahullah) had to conceal his book, then how would people benefit till today? This is not like the Shiahs whose imâm as well as book is hidden. What benefit can anyone derive from this book?

As mentioned before, some are such that they are famous but not accepted. This is a very dangerous situation. They want to inflate themselves, and desire the praises of people. Everywhere, they want the front stage. They desire that people listen only to them. This is an evil condition.

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " عَرَضَ عَلَيَّ رَبِّي لِيَجْعَلَ لِي يطحاء مَكَّة ذَهَبا فَقلت: لَا يارب وَلَكِنْ أَشْبَعُ يَوْمًا وَأَجُوعُ يَوْمًا فَإِذَا جُعْتُ تَضَرَّعْتُ إِلَيْكَ وَذَكَرْتُكَ وَإِذَا شَبِعتُ حَمِدْتُكَ وَشَكَرْتُكَ ". رَوَاهُ أَحْمد وَالتِّرْمِذِيّ

It is narrated also by Abu Umamah ﷺ Rasulullâh ﷺ said, "Allâh ﷻ offered that the rugged valley of Mecca may be transformed into gold for me. But I said, "No, my Sustainer. I would rather love the position that I fill my

stomach one day and keep hungry the next. When I am hungry, I can turn to You and remember You. And, when I satisfy my hunger, I sing Your praises and glorify Your name and express my gratitude to You." (Ahmad, Tirmidhi)

Transformed into gold: In other narrations, we read that Allâh ﷻ offered that the mountains of Makkah Mukarramah be changed into gold, and they could go with Nabî ﷺ wherever he went. However, he ﷺ did not accept this.

Allâmah Busairî (rahimahullah) has written in his famous Qasîdah Burdah,

وكيف تدعو إلى الدّنيا ضرورة من ... لولاه لم تخرج الدّنيا من العدم

How can the necessities of such a noble personality incline him towards this world for had it not been for him, this world would not have come out of non existence.

Rasulullâh ﷺ was outwardly most in need of money, since his mission was to spread dîn throughout the world till the Day of Qiyâmah. When Nabî ﷺ received nabuwwah, his wife Khadîjah ﷺ handed him all her jewellery which he ﷺ utilized for the propagation of dîn. Thus there is a need of money for the propagation of dîn. In today's times, money is needed for the building of masâjid, madrassahs, travelling for dîn, assisting the poor, etc. However, the world came into existence because of Nabî ﷺ.

لو لاك لما خلقت الخلق

If it was not for you, I would not have created the creation.

The greatest need for wealth was for the people of dîn, who would use it in the correct avenues. However the world is subservient to the hereafter. So how can Rasulullâh ﷺ be subservient to the world, when it came into existence due to his blessings? This is upside down. For this reason, Rasulullâh ﷺ refused to take it.

No, my Sustainer: Look at the respect and etiquette! If someone offers something, it is not appropriate to turn it down. If there is some reason, then with utmost etiquette and love, a person should refuse it.

Allâh ﷻ really loves these two qualities i.e. sabr and shukr. When the bounty is before one, he should be grateful. If not, he should be patient. Rasulullâh ﷺ practically demonstrated to us how to do these actions. If a person is bestowed with any bounty, he should be grateful, and should never boast or become proud. On the other hand, if he is afflicted with any calamity, he should adopt patience and should not lose hope.

When I am hungry, I can turn to You and remember You: an incident is mentioned of a proud person. Once Allâh ﷻ asked him, "Who are you and who am I?" He replied,

انا انا و انت انت

I am I (I have some status) and You are You.

Allâh ﷻ then sent some difficult conditions over him. Thereafter Allâh ﷻ posed the same question to him, “Who are you and who am I?” He once again replied,

انا انا و انت انت

I am I (I have some status) and You are You.

Finally, he was afflicted with hunger. When he was questioned once again, he replied,

انا عبدك و انت رب العلمين

I am Your slave and You are the Sustainer of all the worlds.

When a person is hungry, his thoughts are corrected. As long as he has everything, he forgets his reality. Amongst the many wisdoms of fasting, one is this that a person feels a bit of hunger for some period of time. Normally, the rich eat all the time. Whilst fasting, they at least gain some feeling of the difficulties encountered by the poor. They undergo these difficulties throughout the year. We fast only for one month for a few hours daily. Then too, we become so uneasy and restless, even though we are fully aware that after a few hours, we will be able to eat so much which will be laid out on our dastarkhâns. As for the poor, they have no idea where their next meal will come from. A person feels even more pity for his children when he cannot provide food for them. So, there are great wisdoms in hunger.

‘And, when I satisfy my hunger, I sing Your praises and glorify Your name and express my gratitude to You’ – This quality has to be inculcated and created within one.

If a person’s internal is not corrected, then when hunger afflicts him, he will turn to kufr (disbelief). Rasulullâh ﷺ said,

كاد الفقر أن يكون كفرا

Poverty can lead a person to disbelief.

This happens when effort on the internal has not been done. Similarly, he will lose hope and even harbour bad thoughts regarding Allâh ﷻ. If a person has worked on his internal condition, then in the most trying of circumstances, he will turn his gaze towards Allâh ﷻ to a greater extent. Similarly, if a person receives a bounty like honour, wealth, etc. then he will become proud and be ungrateful if effort was not done on the heart. He will forget Allâh ﷻ completely. However, if he is reformed, he will express more and more gratitude to Allâh ﷻ.

وَعَن عبيدِ الله بنِ مِحْصَنٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ: «مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ مُعَافًى فِي جَسَدِهِ عِنْدَهُ قُوتُ يَوْمِهِ فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا» . رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ غَرِيبٌ

It is narrated by Ubaidullah ibn Mihsan ﷺ that Rasulullâh ﷺ said, “Whosoever amongst you begins the day in such a way that his life is safe, his physical health is good, and he has one day’s sustenance with him, it is as though he has acquired all worldly blessings. (Tirmidhi)

'His life is safe' – Alhamdulillâh, Allâh ﷻ has granted us these bounties. We have no fear of any enemy killing us, any snake attacking us here, or police-men chasing us. Generally, every morning we wake up safe and sound, with no fear.

'His physical health is good' – We have all woken up sound and healthy. None of us has become paralysed, blind, deaf, dumb, lame, etc.

'he has one day's sustenance with him' – This does not mean that one cannot keep food for more than one day. There is no sin if a person keep's food for a week or buys groceries for a month. Moulânâ Ashraf Alî Thânwî ﷺ used to say, "I gather my groceries for one year, and I place my trust on Allâh ﷻ." This means that man is weak. He has necessities. To gather these necessities is not contrary to tawakkul (trust in Allâh ﷻ). However realize that these are only means. Do not place your trust on them. Trust should be placed on the Being of Allâh ﷻ. To utilize these means are sunnah. To regard these *asbâb* (means) as *arbâb* (deities) is prohibited and *shirk*. We are not angels who have no necessity for even water and air. We are in need of so many things: air, water, clothing, food, houses, etc. we should thus utilize them, but never place our trust on them. This is our examination.

Shaikh Abdul Fattâh Abû Ghuddâ, a great Syrian scholar, who lived in Madinah Munawwarah, and who are very

similar in temperament and close to our Akâbir (elders) of Deoband, used to say to the jamât brothers, “Remain engaged in this lofty effort. However, never regard yourself as Allâh or Rasulullâh ﷺ.” What did he mean? Make full effort, but never regard guidance as being in your hands. Allâh ﷻ is the one who grants guidance. If guidance spread merely by effort, then Abu Jahl would have also accepted Islâm. No one could have made effort like Rasulullâh ﷺ, and no one could ever match his sincerity and concern. However, guidance lies solely in the control of Allâh ﷻ. Bilâl ؓ used to say, “All praise to Allâh ﷻ that guidance lies in His hands. Otherwise, where wuld I have become Muslim.” First, Abu Lahab would have accepted Islâm if guidance was in the control of Rasulullâh ﷺ. The acceptance of an Abyssinian slave would have occurred much, much later if this was the case. Secondly, do not do work according to your methodology, but follow the methodology of Rasulullâh ﷺ. In short, utilizing of means are permissible and sunnah, but never rely on them.

When these three bounties are found: 1.) Safety 2.) Physical health and 3.) Sufficient food for one day, then this person is most fortunate. It is as though all the bounties of the world has been granted to him. These things are found in large numbers of people. However, complaints continue increasing all the time. Very few people are grateful and express their gratitude to Allâh ﷻ. Due to ingratitude, they fall into problems. If they were grateful, Allâh ﷻ would have increased them in His bounties.

وَعَن مقدامِ بْنِ مَعْدِي كَرِبَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا مَلَأَ آدَمِيٌّ وِعَاءً شَرًّا مِنْ بَطْنٍ بِحَسْبِ ابْنِ آدَمَ أُكُلَاتٌ يُقِمْنَ صُلْبَهُ فَإِنْ كَانَ لَا مَحَالَةَ فَثُلُثٌ طَعَامٌ وَثُلُثٌ شَرَابٌ وَثُلُثٌ لِنَفَسِهِ» . رَوَاهُ التِّرْمِذِيّ وَابْن مَاجَه

It is narrated by Miqdâm ibn Ma'dîkarib ﷺ that he heard Rasulullâh ﷺ saying, "Man has never filled any vessel worse than his own belly. That much of food suffices which may keep one's back erect. If he cannot help (eating more), let him fill one third of his stomach with food, one third with water and (leave the) one third for (proper) breathing. (Tirmidhi, Ibn Majah)

'Man has never filled any vessel worse than his own belly' – There are many vessels. For example, the utensil from where we drink water is also a vessel. If it is overfilled, the water will spill over and mess one's papers. Even worse, if honey or oil is filled in a utensil and it overflows. So much of damage will be caused. If in one's car, so much of petrol is filled in the tank that it overflows. A fire can be caused. Oil is overfilled in the engine. So much of damage and harm can be caused. However the worst vessel which can be filled is the stomach.

'That much of food suffices which may keep one's back erect' – If a person is extremely hungry, he bends over. So much food should be eaten that he is able to stand upright.

'If he cannot help (eating more), let him fill one third of his stomach with food, one third with water and (leave the) one third for (proper) breathing' – Our pious elders state that

this was for the era of the past. Nowadays, there is great weakness in people. Moulânâ Masîhullah ﷺ used to say,

پیٹھ بھر کہ کھایے آنکھ بھر کہ نہ کھایے

Eat to your stomach-full. Do not eat whatever your eyes fall upon.

This means that one should eat properly, but should not overeat. Remember to understand the proper meaning of dîn, we have to ask those ulamâ rabbâniyyin, pious scholars who are ever engaged in preparing for the Hereafter, and who have in-depth knowledge of Qurân and the sunnah.

Our Shaikh ﷺ used to say that a person is not prepared to accept the prescriptions of today's doctors and hakims, but demands the prescriptions of past hakims like Bu Alî Sînâ and Hakim Ajmal Khan. When he is constipated, he does not take a laxative of today, but one written in the books of a few centuries ago. Before doing this, he should rather dig his grave first. The reason is that the medication of that times were for those people of great strength. If we were to drink that medication today, we would die, as there is great weakness in our bodies. In a similar vein, for spiritual ailments, we should utilize the prescriptions laid out by the spiritual doctors of today's times.

Hadrat Sheikul Hadîth Moulânâ Muhammad Zakariyyâ ﷺ mentioned a very important and pertinent principle in this regard. Rasulullâh ﷺ has mentioned,

إن البذاذة من الإيمان

Verily simplicity is part of îmân. (Abû Dâwûd)

If a person attempts to imitate the simplicity manifested by Rasulullâh ﷺ, he will destroy himself. If a person decides to travel by camel in today's times, leaving aside other modes of transport, he will land himself in great difficulty. He will be banned from using the highways and roads, as he will cause problems to others. A person must therefore follow the simplicity of his times. In the time of Umar ﷺ, people could not eat the type of food found in the era of Rasulullâh ﷺ. This shows how temperaments change, in even a short space of time.

Even in one era, the simplicity of a village is contrary to the simplicity of a person living in a village. Similarly, there is a huge difference in the simplicity of those living in a developed country and those living in undeveloped countries. Therefore Hadrat Sheikh ﷺ mentioned that whatever is regarded as simple by the pious and righteous in a certain area and time, then by adopting this course of action, one will gain the reward of practising on the sunnah of simplicity, and one will gain the same reward as those would gain in the era of Rasulullâh ﷺ for being simple.

When we commenced the madrassah, a student came to me and said, "We must run the madrassah one hundred percent in conformance to the Sunnah." I said, "This is exactly our intention also. What do you mean by this?" He then mentioned a few points. I then remarked, "Very good, from tomorrow, do not utilize the madrassah toilets. There is a

huge empty field behind. Proceed there and relieve yourself. This is the original sunnah." This was the norm in the time of the Sahâbah ﷺ. There were no flush systems and toilets built in the homes. When I said this, the student understood.

So to follow sunnah, a person has to look at the life of buzurgs (pious elders). Buzurgs are those who are continuously engaged in dînî activities. They understand well what spiritual medication should be taken by the people of today's times. People who merely follow the text as the Salafis do, have great difficulty then, in practising on many ahâdîth. In today's time, many people will not be able to bear eating only one third, drinking one third and leaving one-third empty. As mentioned before, Maulânâ Masîhullâh ﷺ mentioned a golden rule, "

پیٹھ بھر کہ کھایے آنکھ بھر کہ نہ کھایے

Eat to your stomach-full. Do not eat whatever your eyes fall upon.

Eat until you are satisfied. However, never eat due to greed for more. Remember there are definitely benefits in eating less. But each person has to be judged separately. Hadrat Shaikh ﷺ has stated that if a student of dîn eats less, he might feel weak. Then he will not be able to concentrate on his studies. Moulânâ Thânwî ﷺ used to study in Deoband. His father, with great care, would ensure that he ate wholesome and healthy foods like bâdâms, pistas, etc.

which are beneficial for the brain. However, if a person is eating hot foods whilst working in a shop where he is in contact daily with women, then this will not be beneficial for him. Those students who are totally engrossed in their studies should eat this type of food, so that they can fully concentrate and reach the depths of the masâil. The ruling in this regard will differ from person to person.

وَعَنِ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعَ رَجُلًا يَتَجَشَّأُ فَقَالَ: «أَقْصِرْ مِنْ جُشَائِكَ فَإِنَّ أَطْوَلَ النَّاسِ جُوعًا يَوْمَ الْقِيَامَةِ أَطْوَلُهُمْ شِبَعًا فِي الدُّنْيَا» . رَوَاهُ فِي «شرح السّنة» . وروى التِّرْمِذِيّ نَحوه

It is narrated by Ibn Umar ﷺ that Rasulullâh ﷺ heard a man belching and said to him, “Control your belch because, on the day of Judgment, longer will be the hunger of a man who has kept his stomach filled all the time in this world.” (Tirmidhi)

From inside man, two winds emerge. One is from the back, which has a sound, and one is from the front, which also has a sound. Both have a terrible stench. In the month of Ramadhân, we find that people eat so much at the time of iftâr. Thereafter they perform salâh, and belch loudly, having no concern for the poor people standing at their sides. The foul smell places others in an uncomfortable position. However there is no need for concern as after a few minutes, the other person also belches in reciprocation.

‘Control your belch’ – When a person is forced to belch, he should not belch loudly, but should control it. Similarly, when a person awakens, he should not stretch making a loud sound. These are not actions of civilized people. Those who have not been nurtured correctly adopt such actions.

‘Longer will be the hunger’ – This will be similar to the person who used his eyes in all unlawful actions in this world. He kept no control over his eyes. On the Day of Judgement, he will complain,

قَالَ رَبِّ لِمَ حَشَرْتَنِي أَعْمَى وَقَدْ كُنتُ بَصِيرًا

O my Sustainer, why have you resurrected me blind, whereas I could see? (Tâhâ verse 125)

So the person who did not utilize his eyes correctly will be blind. Similarly, those who ate to a full stomach always will undergo the greatest hunger on the Day of Judgement.

وَعَن كَعْب بن عِياضٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةً وَفِتْنَةُ أُمتي المالُ» . رَوَاهُ التِّرْمِذِيّ

It is narrated by Ka’b ibn Iyâdh ﷺ that he heard Rasulullâh ﷺ saying, “Every nation has a trial, and the trial of my followers will be through wealth.” (Tirmidhi)

The test of wealth is that a person abstains from earning harâm, and suffices on halâl; he does not make his wealth the object of his life. Today people have made amassing of

wealth a hobby. They own two or three shops, which is more than sufficient for all their needs. However, they still desire more and more shops, more and more wealth. The correct method was that when a person has his sufficient needs fulfilled, he should utilize his free time for learning and spreading dîn, for tilâwah of Qurân Karîm and for dhikr. However, man generally engages more and more in the acquisition of wealth. He eventually cannot differentiate between halâl and harâm. His only object is this world. He eventually starts missing salâh, or if he performs it, there is no concentration and devotion.

Once in Asr salâh, there was difference of opinion whether three rakats or four rakats had been performed. One person with great conviction asserted that only three rakats had been performed. Since he was so firm on his opinion, all accepted his word. Outwardly, he did not seem to be a very pious person. Therefore, the people asked him how he possessed such conviction. He replied that he owned four shops. In every rakat, he would take stock of each shop. On this day, he had only completed taking stock of three shops, when the imam ended his salâh. Therefore, one raka't had definitely been missed.

So even in dîn, in salâh, our minds are in dunyâ (the world). May Allâh ﷻ protect us! In salâh, a person's mind travels all over. He visits many countries in the world, solves so many problems, and does so many actions. Shaytân allows him to think in detail of all these matters.

Very fortunate is that person who receives sufficient sustenance and is content. He then engages his heart, mind and body in the service of dîn. Alhamdulillâh, there are many ulamâ as well as others who have not made this world their objective of life. Actually, many of the ulamâ are such that Allâh ﷻ has made them completely free for the services of dîn. People of their locality fulfil their basic necessities of housing, electricity, water and so much salary which is sufficient. These are extremely fortunate people.

وَعَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " يُجَاءُ بِابْنِ آدَمَ يَوْمَ الْقِيَامَةِ كَأَنَّهُ بَذَجٌ فَيُوقَفُ بَيْنَ يَدَيِ اللَّهِ فَيَقُولُ لَهُ: أَعْطَيْتُكَ وَخَوَّلْتُكَ وَأَنْعَمْتُ عَلَيْكَ فَمَا صَنَعْتَ؟ فَيَقُولُ: يَا رَبِّ جَمَعْتُهُ وَثَمَّرْتُهُ وَتَرَكْتُهُ أَكْثَرَ مَا كَانَ فَارْجِعْنِي آتِكَ بِهِ كُلِّهِ. فَيَقُولُ لَهُ: أَرِنِي مَا قَدَّمْتَ. فَيَقُولُ: رَبِّ جَمَعْتُهُ وَثَمَّرْتُهُ وَتَرَكْتُهُ أَكثر ماكان فَارْجِعْنِي آتِكَ بِهِ كُلِّهِ. فَإِذَا عَبْدٌ لَمْ يُقَدِّمْ خَيْرًا فَيُمْضَى بِهِ إِلَى النَّارِ ". رَوَاهُ التِّرْمِذِيّ وَضَعفه

It is narrated by Anas ﷺ that Rasulullâh ﷺ said, "The son of Adam on the Day of Judgement will be brought out in the presence of Allâh ﷻ as if he were a humble kid (baby goat). Allâh ﷻ will speak to him, "I bestowed many a gift on you as life, prosperity, male and female servants and also sent the heavenly guidance to you (through My Apostles); what did you do in the world?" The man will say: "O my Lord! I accumulated wealth, increased it by different means and left it behind in the world. Send me back to the world and I shall bring up all my wealth in your presence and give it away in charity and in your cause." Allâh ﷻ will ask him, "Show me what you spent

for the Hereafter." He will again say, "I accumulated and increased my wealth and left it all in the world so that I may bring it here in your presence?" The man will stand self condemned for not having spent any thing in the cause of God and for the suffering humanity in the world. And (his love of wealth) will lead him to the Hell-fire. (Tirmidhi)

'The son of Adam on the Day of Judgement will be brought' – This is similar to the accused who is brought before the judge surrounded by police-guards. Here people will be brought forth by the angels, before Allâh ﷻ. They will be like a small kid, which is extremely weak, timid and humble.

Allâh ﷻ will then enumerate all His bounties, asking him what he did with these bounties.
I accumulated wealth, increased it…: O Allâh, I had a hundred, I converted it into a thousand, which I then converted into ten thousand. Then I converted this amount into millions. I had one shop, I opened a second. I did import and export business and became very wealthy. Nonetheless, I left all of this in the world. Allow me to return, to bring this wealth before You. However, man will be asked as to what was sent forward. As is man's nature, he will make mention of other unnecessary points.

The person who had sent nothing forward, but utilized all his resources in the world, will then be dragged into the Fire. Remember this principle that this refers to halâl wealth. In halâl wealth, there is hisâb (accountability) and

in harâm, there is iqâb (punishment). In harâm, there will not be any accountability. In certain narrations it is mentioned that the poor will enter Jannah five hundred years before the wealthy. The reason is because their accountability will be minimal. They will thus enter Jannah quickly, long before those wealthy who were pious, who would earn in the correct method and who would spend in the correct avenues.

Remember this point that those who Allâh ﷻ grants to from His side, then this person will not be anxious and worried at this time. Once the poor Sahâbah went to Rasulullâh ﷺ and complained that the wealthy had overtaken them as they would perform salâh and fast like them, but because of their wealth, they were able to spend on the poor, go for Hajj, umrah and do many other good actions. Rasulullâh ﷺ encouraged them to recite tasbîh –fâtimî, which they commenced doing. The wealthy Sahâbah ﷺ, on hearing of this, also began reciting this tasbîh. When the poor Sahâbah ﷺ went back to Nabî ﷺ, he remarked, "This is the grace of Allâh ﷻ which He grants to whomsoever He wishes." If a person is wealthy, Rasulullâh ﷺ has taught a certain duâ which will assist him and save him from a difficult reckoning.

The duâ is,

اللَّهُمَّ حَاسِبْنِي حِسَابًا يَسِيرًا

O Allâh, grant me an easy reckoning. (Hâkim, Sahîh Ibn Hibbân)

Aishâh ﷺ asked Rasulullâh ﷺ the meaning of an easy reckoning, to which he ﷺ replied that Allâh ﷻ will superficially glance at the Book of Deeds and thereafter enter a person into Jannah. Our Shaikh (rahimahullah) has beautifully explained it in this way that a person walks through green light at customs. No questions are asked, and he is allowed to go without his luggage being opened and checked. By reciting this duâ, a person will, Inshâ-Allâh, pass through the green light, directly into Jannah. He will not have to go through the red light, where he will be questioned and examined. Therefore, this duâ should be recited punctually.

This person will desire to come back in this world. Allâh ﷻ refers to this condition in the following verses,

حَتَّى إِذَا جَاء أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ

When death arrives to one of you, he says, "O my Sustainer, return me, so that I may do some righteous deeds with those things which I left behind.' (It will be said to him,) "Never! It is only a word he is saying." Behind him is a barrier till the Day of Resurrection. (Mu'minûn verse 99-100)

Here one objection is normally raised. A person obeys or disobeys Allâh ﷻ for a period of time e.g. 70 years. Logically,

a person should then be rewarded or punished for the same period of time. Why will some people go forever to Jannah, and some forever to Jahannum? The reason for this is that Allâh ﷻ knows that if he remains forever, he will continue to obey or disobey Allâh ﷻ. Accordingly is his recompense meted out.

So when a person requests to be returned into this world to perform righteous deeds, his plea will not be accepted, because even if he comes back a hundred times, he will not change.

We have to prepare for the hereafter. Our actions have to be sent forward. A person is standing waiting at the station. The 'train' of his life is moving past. He is allowed to fill as much of the train as he pleases with goods. If he does not fill anything in the train, the train will continue empty. If he fills up the train with sin, then these take the form of snakes, scorpions, etc. which fill up the train. If righteous actions are placed on the train, they transform into gardens, comforts and enjoyments which are being sent forward. When the last carriage, for example, the fiftieth one goes past, the person himself sits in the train. Whatever he had sent forward, he will find with him in the train. If the train was sent empty, he will receive nothing. If evil actions were sent, he will be afflicted with evil. If good actions were sent, he will receive goodness there. However, if the actions were done for name and fame or to boast amongst people, then it will be as though the train offloaded these actions. He will

then be deprived of the benefits of these actions in the hereafter. A person should thus ponder: Every second of my life, my train of actions are moving on. What am I filling there-in? Is it good actions, evil actions or is it going empty?

Remember that if a child is born with some limbs undeveloped, then all the doctors in the world together will not be able to form and shape that limb correctly. Similarly, if a person goes undeveloped spiritually in the grave – as his beliefs, acts of worship, business dealings, character or social etiquettes are not in order – then all the great awliyâ (pious) will not be able to bring him back into this world to develop him spiritually.

كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا

Never, these are only words which he is uttering! (Mu'minûn verse 100)

We are only granted one chance in life. We should utilize it correctly.

وَعَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " إِنَّ أَوَّلَ مَا يُسْأَلُ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنَ النَّعِيمِ أَنْ يُقَالَ لَهُ: أَلَمْ نُصِحَّ جِسْمَكَ؟ وَنَرْوِكَ من المَاء الْبَارِدِ؟ ".

رَوَاهُ التِّرْمِذِيّ

It is narrated by Abu Hurayrah ﷺ that Rasulullâh ﷺ said, "The first question put to man on the Day of Qiyâmah concerning the bounties of Allâh ﷻ will be, "Did We not keep your body healthy and did We not satiate you with cold water? (Tirmidhi)

Once Abu Bakr ﷺ and Umar ﷺ went with Rasulullâh ﷺ to the house of Abû Ayyub Ansârî ﷺ. He presented different types of dates before them and some cool water. They were extremely hungry and ate. After satiating themselves, Rasulullâh ﷺ said to them,

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

Then you will be questioned about the bounties.(Takâthur verse 8)

They were surprised and asked in astonishment, "Even though we were so hungry!" Rasulullâh ﷺ remarked, "Yes, even then you will be asked regarding these bounties." Hadrat Shaikh (rahimahullah) used to say, "Whenever I desire to eat anything special, then I request it to be cooked when visitors arrive." Whoever feeds the guests, then there is no reckoning for that food. Similarly, whoever recites this duâ after eating will not have to reckon for that food:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ هواَشْبَعَنَا وَاَرْوَانَا وَاَنْعَمَ علينا وَاَفْضَلَ

All praise is due to Allâh ﷻ who has satiated and refreshed us (with nourishment) and who has bestowed on us His favours and blessings. (Ibn Hibbân)

Keep all of this in mind, and make effort to recite this duâ, so that we are not taken questioned about that food.

We are living every second surrounded by millions of Allâh ﷻ's bounties. We can never fulfil the right of gratitude. However, we do not even show any form of gratitude. I have seen that majority, if not all people do not recite Alhamdulillah or any other after eating. Who recites the duâ

of clothing whenever he wears his clothing? By reciting the following duâ when wearing clothing, all the past sins and future (minor) sins are forgiven.

الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا الثَّوْبَ وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي، وَلَا قُوَّةٍ

All praise is to Allah who has given me this clothes to wear and granted it to me without any power or might of mine. (Abû Dawûd)

Each person should reflect: do we recite this duâ when wearing our topî, socks, kurtâ, etc? Do we recite the duâ when awakening in the morning praising Allâh ﷻ for the sweet sleep which He ﷻ bestowed us with? Generally, these basic and simple actions are left out. We should value these actions and practise upon them.

"Did We not keep your body healthy and did We not satiate you with cold water?" – What great bounties we have been granted. After drinking water, do we recite the duâ:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ سَقَانَا عَذْبًا فُرَاتًا بِرَحْمَتِهِ، وَلَمْ يَجْعَلْهُ مِلْحًا أُجَاجًا بِذُنُوْبِنَا

All praises are for Allâh ﷻ who gave us sweet water to drink by His mercy and did not make it bitter due to our sins. (Dua of Tabrani)

We generally all know the duâ, but who recites it after drinking. The water is such a great bounty, in comparison to all other drinks like cold drinks, which is actually made from water. However, we do not value it in the least bit. The least we could do is to show our appreciation verbally. Then

we should progress to showing our appreciation physically and within our hearts.

وَعَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ: عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ؟ ". رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ غَرِيبٌ

It is narrated by Ibn Masûd ﷺ that Rasulullâh ﷺ said, "The feet of every man will not budge until he will have been questioned about five things: (1) How did he spend his life (2) how did he spend his youth; and how he utilised it; (3) how did he earn his wealth (4) how he spent it (5) how did he act on the knowledge he acquired. (Tirmidhi)

'How did he spend his life' – A person will be questioned about every second of his life. There is a story mentioned of a king who was about to pass away. It is merely a fable, but has a great lesson. He first gathered his sons and asked them, "Will you listen to what I have to say?" They replied, "We obeyed you as long as you lived. We will definitely continue to do so." He commanded them to announce, "Whoever will spend the first night with me in the grave, will be granted half my kingdom?"

People are extremely frightened of the grave. They even fear to enter the grave or see the decayed corpses of people. After the announcement was made, only one extremely poor man stepped forward. His only possession in life was a

piece of rope and a sickle (made up of a handle and blade.) He would cut grass and then sell it. With the money, he would buy two rotis, eat it and sleep away. He thought to himself, "If I spend one night in the grave, I will become the richest person. I will possess half the kingdom. The remaining half will be divided amongst the sons. I will thus become the king." He went into the grave.

Munkar and Nakîr arrived and were surprised to see two customers instead of one. They consulted among themselves as to whom they should commence with. Finally they decided to commence with the poor man as he was alive and could try to escape whereas the dead person could not go anywhere. They asked him, "What did you own?" As is the habit of all people, they look at the goods of others and say, "We don't possess anything." They continued asking him, until he remarked that he possessed a piece of rope and a sickle. They then said, "Leave aside the rope for later. Let us begin with the sickle. It is made of two parts: the blade and the handle. Let us begin with the handle. From where did you acquire it?" The poor man was perplexed. He had acquired it some forty or fifty years ago. After intensely thinking over the matter, he remembered that he had been walking through a certain jungle in which there were many trees. He had broken one of the branches and made a handle. They then questioned him, "Whose land was it? Did you have permission to break this piece of wood? When you made this handle, you utilized some tools. From where did you get these tools?" They continued

questioning him in this manner until the morning. When he emerged from the grave, the red carpet was laid out to honour the new king. He immediately said, "No thanks. I don't want anything. When I could not answer for one handle, how will I be able to answer for half the kingdom?" People desire all the bounties of the world, but remember we have to answer for them.

'how did he spend his youth' – A special question will be asked regarding one's youth. أَبْلَاهُ - this word refers to something like clothing which has become old. When a person is young, it is as though he has new clothing on. He has so much of strength, energy and enthusiasm. When his youth ends, then his strength, his beauty and his energy also begin declining. So a person will be questioned about this period of life as it is the most valuable portion of one's life. The students of dîn should be extremely grateful that Allâh ﷻ has afforded them the opportunity in their youth to be sitting in the lessons of Qurân and ahâdîth, to be punctual with salâh and other acts of virtue. This is a great bounty. Otherwise, we are all aware that never mind the non-Muslims, even the Muslim youngsters are destroying their lives in evil places, in schools and universities where there is intermingling of sexes and a host of other evils. This time of life is a golden opportunity to prepare for the Hereafter.

'how did he earn his wealth and how he spent it'
A person should continuously recite this duâ:

اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ و أَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ

O Allah! Suffice for me through Your lawful livelihood instead of that is which is forbidden. Graciously grant me freedom from needing anything from any one beside Yourself. (Tirmidhî)

Moulânâ Inâmul Hasan Saheb (rahimahullah) used to always recite this duâ:

اَللّٰهُمَّ جَنِّبْنَا الْحَرَامَ حَيْثُ كَانَ وَ اَيْنَ كَانَ وَ عِنْدَ مَنْ كَانَ

O Allah! Save me from harâm in whatever form, from every place and from every type of person.

So a person will be asked regarding his wealth. Was it acquired in the halâl method or not? Then this too is not sufficient. He will then be asked as to how he spent it. This is generally more difficult. Many people earn in the right manner, but do not spend correctly. A person should not be stingy, but should spend. He should discharge his zakât, go for Hajj, make qurbânî, fulfil the rights of the poor and needy, and use it in other avenues in the path of Allâh ﷻ. On the other hand, the money should not be wasted or used in extravagance.

'how did he act on the knowledge he acquired.' – Today, great amounts of knowledge are acquired. A person memorizes the Qurân. Now he should ensure that he makes tilâwat. A person becomes an âlim. He should practise on the knowledge he acquired. Muftî Mahmûd Saheb ﷺ said to me, "The right of this knowledge is that you must teach it to

at least one person." Whatever we learn, how much do we bring it into our lives? How much have we conveyed this message to others? There is great enthusiasm to acquire different branches of knowledge. Remember that the more knowledge one acquires, the responsibilities become greater on a person. May Allâh ﷻ grant us the ability to fulfil these rights! Âmin!

عَنْ أَبِي ذَرٍّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: «إِنَّكَ لَسْتَ بِخَيْرٍ مِنْ أَحْمَرَ وَلَا أَسْوَدَ إِلَّا أَنْ تفضلَه بتقوى» . رَوَاهُ أَحْمد

It is narrated by Abu Dharr ﷺ that Rasulullâh ﷺ said to him, "You have no superiority over any red or black person except when you excel him in piety and fear of Allâh ﷻ." (Ahmad)

Red refers to Arab and black refers to non-Arab. This means that virtue and superiority is not based on skin-colour in the court of Allâh ﷻ. Similarly, superiority is not found on the basis of wealth, family lineage, and place or country of residence. Taqwâ (piety and fear of Allâh ﷻ) is the only basis of superiority as is mentioned in the Qurân Karîm as well. Another hadith states that Rasulullâh ﷺ said, "The person nearest to me among the people are those who fear Allah, whosoever they may be and wherever they maybe." (Ahmad)

Therefore a person should never look at any outward bounty he has been blessed with and then regard himself to have some status. As for taqwâ, no person has the right to

say or feel that he possesses more than another. This is only known to Allâh ﷻ. The crux of this is that every person must regard himself to be the lowest. In this is love and unity. As soon as a person regards himself as great, then disunity and enmity is created. To create humility, a person should at least once daily utilize the prescription of Moulânâ Ashraf Alî Thânwî ؒ. He should say to himself the following, "At the present moment O …….. (taking one's own name), you are the lowest and worst of all Muslims." The reason for this is that a person might be learned or pious. However there may be one quality within him which is disliked by Allâh ﷻ. Another person may be a womanizer, a drunkard, a gambler, etc. However, there may be within him one such quality which is liked by Allâh ﷻ and causes him to be accepted in the Divine court.

Imâm Ghazâlî ؒ has written the incident of a person who passed away in a certain village. Outwardly, he was such an evil person that no one was prepared to go for his janâzah, not even his neighbours or family members. For three days, his corpse lay in the house. Eventually his wife realizing that his body will soon bloat and give off an evil odour, hired four workers. She said to them, "Take his body. As you know, bath him and shroud him. If you find some-one to perform his janâzah salâh, well and good, otherwise, dig a hole and bury him there." They did as told. When they reached the graveyard, Allâh ﷻ inspired the great walî of the time that the janâzah of His walî was at the graveyard and that he should lead the janâzah salâh. All his students

and disciples followed him and a huge crowd converged in the graveyard. When they saw the body of that man, they were surprised. However since it was instructed by inspiration from Allâh ﷻ, they performed the salâh and buried him. Immediately thereafter, they hastened to his house to enquire from his wife saying, "What kind of man was your husband? We regarded him to be an evil man. What righteous actions did he do that Allâh ﷻ regarded him as His walî?" She replied, "He is as you thought of him. However he had two qualities within him. One is that he used to come home extremely late at night completely drunk. In the last portion of the night, he would awaken, have a cold bath, and would seek forgiveness from Allâh ﷻ most humbly. ("One who seeks forgiveness from sins is like one who has not committed a sin.") The second quality he possessed is that he always kept an orphan at home. He would feed the orphan before eating himself and he would clothe the orphan before clothing himself." There are many such people like this who possess such amazing qualities. It is quite possible that we have the sicknesses of evil glancing, vanity (ujub), or pride, by which Allâh ﷻ becomes upset with us.

As we were discussing, a person should say daily, "At the present moment O …….. (taking one's own name), you are the lowest and worst of all Muslims. With regards to your final state, O ……. (taking one's own name) you are worse than animals and the disbelievers." This is because none of us know in what condition our death will arrive. May Allâh

ﷻ have mercy on us! The animals will be turned to dust after they have sorted out their affairs, with a slight retribution here and there. There will be no punishment for them. As for the disbelievers, we do not know how their final end will be. There is a famous incident of Shaikhul-Hind ﷺ who saw in a dream that a Hindu of Deoband was strolling in Jannah after his demise. Shaikhul-Hind ﷺ said to him, "Lâlâjî, Jannah is a no-entry zone for you. How did you enter Jannah?" This man replied, "Mullâjî, just before death, I recited those words which were taboo i.e. the kalimah. Therefore, I went directly to Jannah." Therefore, we do not know the condition of the death of any disbeliever, and we have no guarantee that our death will be on îmân.

Remember this golden advice of Moulanâ Thânwî (rahimahullah),

نیک بننا فرض ہے اپنے آپ کو نیک سمجھنا حرام ہے

To become pious is compulsory, to regard oneself as pious is prohibited.

If a person practices on this advice, he will continue increasing in his taqwâ and piety. If on the other hand, he regards himself to possess taqwâ, then he will soon fall, and in a very evil way. An example to understand this is a ball which is thrown up in the air. The moment it stops going up, it does not stay there, but immediately starts falling. It comes down faster than when going up. So as long as a person does not regard himself as pious, he will continue ascending. The moment one feels that he is pious, his

descent starts already. One should undoubtedly make effort on others, but should never regard oneself to be superior. One should always think that whatever effort he is doing, whether it be a lecture or ghust, is so that these qualities can become more entrenched in himself.

Moulânâ Yusuf ﷺ asked a person in the markaz, "Do you know the six points?" When the person applied in the affirmative, Moulânâ Yusuf Saeb ﷺ remarked, "Mâshâ-Allâh! I am here for forty years and I don't even know the first point as yet." What he meant was the reality of îmân. In short, until death, a person has to continue making effort, so that reality is created within him.

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا زَهِدَ عَبْدُ فِي الدُّنْيَا إِلَّا أَنْبَتَ اللَّهُ الْحِكْمَةَ فِي قَلْبِهِ وَأَنْطَقَ لِسَانَهُ وَبَصَّرَهُ عَيْبَ الدُّنْيَا وَدَاءَهَا وَدَوَاءَهَا وَأَخْرَجَهُ مِنْهَا سَالِمًا إِلَى دَارِ السَّلَامِ» رَوَاهُ الْبَيْهَقِيُّ فِي «شعب الْإِيمَان»

It is also narrated by Abu Dharr ﷺ that Rasulullâh ﷺ said, "Whosoever adopts zuhd, Allâh ﷻ will inspire wisdom in his mind and will cause his tongue to speak wisdom and will bring out to his knowledge the (inherent) defects of the worldly life and will make him aware of maladies of the world and the corresponding remedies and will safely conduct him out of this world into the (eternal) home of peace (and prosperity)." (Bayhaqî)

These are beautiful advices of Rasulullâh ﷺ. It is best one memorizes all or at least a few of these advices, and then practices on these guide-lines.

Zuhd refers to suffice on basics. This means that a person stays away from unnecessary things of this world. If three sets of clothing are sufficient, there is no need to have ten sets. If one pair of shoes is enough, there is no need for another. A person should suffice on whatever is adequate for himself. However, there is even permission to have a bit of comfort. There is even permission granted to have a bit of beauty. However one should not waste and become extravagant. For example, one has a house. There is no harm if one makes it comfortable for himself. If he has two or three pairs of sandals in the house, one for the toilet, one for the bathroom and one for other areas, there is no sin as there is ease for the person himself. This is referred to as âsâish in Urdu. If there is some numâish (beauty) added, like a fish tank or some birds, then this too is allowed, even though there is no necessity for it; it is merely for pleasing one's heart. These things become prohibited when done for show. For example, there is a need for one or two phones, according to one's job description. However, to show people, one carries an excess of phones. This is prohibited. Zuhd must therefore be inculcated. Having less will cause one's ranks to be very lofty in the sight of Allâh ﷻ.

If a person is content with the small sustenance Allâh ﷻ has bestowed him, he does not involve himself in earning the things of the world, but rather engages in acts of worship and makes an effort amongst the people, then he will be blessed with the following gifts:

a.) Allâh ﷻ will inspire words of wisdom in his heart.

b.) 'will cause his tongue to speak wisdom' – When a person adopts zuhd, Allâh ﷻ will place such words on the tongue of that person, even if he is not an âlim, that others will be completely dumb-founded. See our Sheikh, Hadrat Hakîm Saheb ﷺ. Such poetry emerged on his tongue that others were completely dumb-founded when hearing that poetry. He did not go to any university to study poetry, nor did he study such a subject in madrasah. When Allâmah Yusuf Binnorî ﷺ heard one poem of Hadrats, he remarked,

ليس فرق بينك و بين مولانا روم

There is no difference between you and Moulânâ Rûm ﷺ.

Once, Muftî Rashid Ludhiyânwî ﷺ, a great mufti of Pakistan, recited a poem in a gathering of Hadrat Hakîm Saheb ﷺ, and said that this was a poem of Moulânâ Rûmî ﷺ. Hadrat sent him a message that this is not the poetry of Moulânâ Rûmî ﷺ, but is my poetry. Allâh ﷻ places such words on the tongues of those who adopt zuhd. We desire to study books so that we can deliver good lectures. Adopt zuhd, and see how Allâh ﷻ will bless one.

Some-one asked the wife of Hadrat Thânwî ﷺ as to which kitâbs Moulânâ studied at home. Since his lectures were so powerful, he must have been preparing the whole night. She replied, "I do not see him studying at all. He only keeps two

books by him. One is the Qurân Sharîf and the other is Munâjât-Maqbûl (collection of duâs)." Moulânâs lectures and writings were so in-depth and so inspiring that other ulamâ used to be stunned when seeing and hearing them. This quality is attained by zuhd.

c.) 'will bring out to his knowledge the (inherent) defects of the worldly life' – A person will realize the temporariness of this world. He will not become affected by the praises of people. Allâh ﷻ will make him realize that this world is merely a bubble, which bursts very quickly. By the blessings of zuhd, the person will understand that the fashions of the world, its beauties and adornments are all temporary. He will not be in need of lengthy lectures, but will be inspired by Allâh ﷻ as to realities of the world.

d. & e.) 'and will make him aware of maladies of the world and the corresponding remedies' – Allâh ﷻ will show this person the sicknesses found in the world like pride, jealousy, malice, etc, and then show the antidote. He will not only say that this is prohibited, but will show the solution to the problem. He will not only say that the sickness of *shirk* or pride is in people, but will give the solution as well.

f.) 'and will safely conduct him out of this world into the (eternal) home of peace (and prosperity)' – The things of this world will not cause him any harm. He will be protected from its trials, sins and all prohibited things.

These all are the blessings of zuhd. Every person should attempt to imbibe these qualities within himself. He should suffice with less. Alhamdulillâh, till today in the world, there are many such people who possess this quality. A person should ponder to himself, "I have so many items of a certain type at home. Is there is any need for the extra ones?" Whatever is in excess should be given away in charity. Even if one has excess wealth, he should spend it in the path of Allâh ﷻ. He should not keep extra and unnecessary items.

By adopting zuhd, these six bounties will be granted to such a person. May Allâh ﷻ grant us concern and worry to imbibe this quality of zuhd within ourselves!

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «قَدْ أَفْلَحَ مَنْ أَخْلَصَ اللَّهُ قلبَه للإِيمان وجعلَ قلبَه سليما ولسانَه صَادِقا وَنَفْسَهُ مُطْمَئِنَّةً وَخَلِيقَتَهُ مُسْتَقِيمَةً وَجَعَلَ أُذُنَهُ مُسْتَمِعَةً وَعَيْنَهُ نَاظِرَةً فَأَمَّا الْأُذُنُ فَقَمِعٌ وَأَمَّا الْعَيْنُ فَمُقِرَّةٌ لِمَا يُوعَى الْقَلْبُ وَقَدْ أَفْلَحَ مَنْ جَعَلَ قَلْبَهُ وَاعِيًا» رَوَاهُ أَحْمَدُ وَالْبَيْهَقِيُّ فِي «شعب الْإِيمَان»

It is narrated by Abu Dharr ﷺ that Rasulullâh ﷻ said, "He has indeed achieved success whose heart has been made sincere by Allâh ﷻ for the (gift of) îmân; whose heart has been kept immune (from all bad qualities of character like jealousy, rancour and meanness); whose tongue has been made to speak the truth; whose self is well composed and peaceful; whose demeanour and attitude is straightforward; whose ears are prone to hear; whose eyes are wide open to see. The ears are (like) funnels and the eye certifies what the mind has

preserved. Surely he has attained (complete) salvation whose mind has been made the repository of virtue and righteousness." (Ahmad, Baihaqi in Shuabul-Imân)

قَدْ أَفْلَحَ- The word قَدْ in Arabic is used for emphasis. أَفْلَحَ is in the past tense which also points to definiteness. The word أَفْلَحَ is derived from فلاح, which is one of the most comprehensive words in the Arabic language. Every type of success, whether with regards to this world or the hereafter, outwardly, inwardly, monetarily and spiritually is included in this word. Added to this, these are the words of sâdiqul-masdûq ﷺ (the most truthful of mankind).

'whose heart has been made sincere by Allâh ﷻ for the (gift of) îmân' – This means that he does not have traces of hypocrisy therein. Today, the sickness of hypocrisy has become very common. For example, an âlim will lecture people and in doing so, will point out their errors. However, if he has to introspect, he will find so many weaknesses in his own life. He speaks on hijâb, but immediately thereafter, does not observe hijâb from those women. After the lecture, he waits for his photograph to be taken. He speaks on the importance of salâh with jamâ'at, but is deficient himself. A person has to make effort to become sincere. His inward and outward must be the same. What is on the tongue must be in the heart. People say that our success is only in islâm, but then we follow the ways of others. People claim that in Islâmic knowledge is our success, but then we see that their children are becoming doctors and engineers. These people

are devoid of that sincerity. Some say that in following our pious predecessors is our success, but then they follow the ways of modern people. They appear on television and place their photographs everywhere. They utilize all mediums which are contrary to the Shariah, whilst advocating that in imân and islâm is our success.

whose heart has been kept immune' – This person possesses a qalbe-salîm (a sound and healthy heart). Ibrâhîm ﷺ made dua for such a heart. He ﷺ beseeched,

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ يَوْمَ لَا يَنفَعُ مَالٌ وَلَا بَنُونَ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ

O my Sustainer, do not disgrace me on the Day all will be resurrected, the day no wealth or children will benefit, except the one who comes before Allâh ﷻ with a sound heart.

(Shuarâ verse 87-89)

In another place, Ibrâhîm ﷺ said,

إِنِّي سَقِيمٌ

I am sick. (Saffât verse 89)

From here, we learn that a heart can either be salîm (healthy) or saqîm (sick). There are five signs of a healthy, sound heart.

1.) **الذى ينفق ماله فى البر** –The one who spends his wealth in noble causes.

2.) **الذى يرشد بنيه الى الحق** - The one who guides his children to the truth.

3.) **الذى لا يكون فى قلبه العقائد الباطلة** – The one whose heart is free from incorrect beliefs.

Today, there are many incorrect beliefs around. Qadiyanism, Shi'ism, Salafiyyism, atheism are all incorrect belief structures. Most of us went to school when we were young. We learnt secular education, which is actually education of atheism. Without realizing it, many false ideologies and actions have crept into us. A person has to make great effort to remove these things either by spending a lot of time in jamâ'at, staying in the companionship of the pious or having extremely solid knowledge. A person must save himself as well as his family members from these evil ideologies.

4.) **الذى لا يكون فى قلبه غلبة الشهوات التى تعدى الى النار** - The one whose heart is free from overpowering lusts which lead to the Fire.

Look how beautifully the commentators have mentioned this point. A person should have so much of desires so that he can fulfil the right of his wife, and so that he can have pious children. A person should not have so much of desires which causes him to commit harâm.

5.) **الذى لا يكون فى قلبه غير الله** - The one whose heart is free from everything besides Allâh ﷻ.

'whose tongue has been made to speak the truth' – People in the past were extremely truthful. Whatever they said was

true. There was no need to even write down their transactions. Today, one cannot be sure of written agreements being fulfilled. In past eras, when a person said something, it was definitely fulfilled. This quality was even found among the non-Muslims. There is a massive sugar company called Hullets. In its initial stages, it was very small. The owner, a white man, once promised to sell his car to a Hindu person for a certain amount. Another person came later and was prepared to pay a much larger rate for the car. However the White man said, "I have given my word." He sold the car to the Hindu man as promised. Through the blessings of this, his company has become famous and internationally-recognized. Throughout the world, Hullets sugar is sold. This was a non-Muslim person. Today a Muslim and even a learned person, sufî or tablighî promises something, but has no qualms in going against his word.

Another form of truthfulness in speech is when you make an appointment. Endeavour fully to be on time for the appointment. If you take a loan, and promise to pay it back on a certain date, then ensure that you do so. Hadrat Sheikh ﷺ used to say, "Even if you have to sell some necessary personal item, you should do so and not go against your word.

'whose self is well composed and peaceful' – He is free from greed and avarice. He does not look at the homes and gardens of others with eyes of envy. He does not covet the

lifestyles, clothing, children's toys and holidays of others. He is grateful to Allâh ﷻ for the bounties he possesses. This gift of contentment is a very great and priceless gift directly from the side of Allâh ﷻ. Rasulullâh ﷺ said, "True wealth is the wealth of the heart." A person who is greedy, always looking towards the things of others, has actually jumped into the Fire of Jahannum in this world. A person who is content and pleased with his position has acquired an extremely great treasure.

'whose demeanour and attitude is straightforward' – There is no crookedness in his temperament. He is a sincere person. He is neither two-faced nor a flatterer. He does not say one thing and mean another. When consulted, he does not say one thing, having some other object in mind.

'whose ears are prone to hear' – He is such that after hearing he says,

سَمِعْنَا وَأَطَعْنَا

We hear and we obey. (Nisâ verse 46)

His attitude is neither

سَمِعْنَا وَعَصَيْنَا

We hear and we disobey. (Nisâ verse 46)

Nor is it merely

سَمِعْنَا

We merely hear.

Allâh ﷻ has opened the ears of his heart. Whenever he hears something, he makes full effort to practise on it.

‘whose eyes are wide open to see’ – This does not refer to mere external sight, but refers to seeing with the eyes of the heart. He sees the realities of things.

‘The ears are funnels’ – If a person ponders carefully and tilts his head, he will realize that his eye resembles a funnel. A funnel is wide at the top, but the bottom section is a thin pipe. When one desires to place, for example, itr (perfume) into a small bottle, he uses a funnel so that the perfume does not mess all around. From the small pipe, all the itr goes into the tiny itr bottle. The ear is similar to the funnel. The upper portion is wide, but the inner portion is similar to the pipe which passes all the information to the brain. From 360 degrees all around, sounds are heard by the ears. Then by means of this funnel, it goes into the brain. The brain deciphers this message and then works to complete the mission assigned by the sound emitted. For example, some-one runs into the room and shouts ‘Fire!’ This is merely a four-letter word, but when the ear hears these words and passes the message to the brain the whole body moves into motion and the person begins to flee for safety. This is for the fire of this world. As for the fire of the hereafter, which one of us becomes affected after hearing so many verses of the Qurân and ahâdith of Rasulullâh ﷺ. Whatever the ear hears should affect the heart. The verses of the Qurân and matters of the hereafter should affect the heart.

‘and the eye certifies what the heart has preserved’ – Whatever a person hears or sees should affect the heart. If there is a canal which flows through a person’s farm, and water passes by at two o’ clock till four o’ clock in the morning, then whoever awakens and irrigates his land at this early hours will be successful. As for those who feel that it is extremely difficult and sleeps throughout the night, then he will be at a loss. People whose eyes of the heart are open take lesson from even the people of falsehood. If a person takes this ‘water’, then his farm of the hereafter will be lush and green.

A person who possesses these qualities is undoubtedly successful.

‘Surely he has attained (complete) salvation whose heart has been made the repository of virtue and righteousness.’ - So many of us listen to a whole lecture or sit for a full lesson, but take no benefit. We have done so much of business, but we do not deposit any money in the bank account. We attain the knowledge, but do not let it enter our hearts. In short, our hearts have to be repositories of this knowledge.

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا رَأَيْتَ اللَّهَ عَزَّ وَجَلَّ يُعْطِي الْعَبْدَ مِنَ الدُّنْيَا عَلَى مَعَاصِيهِ مَا يُحِبُّ فَإِنَّمَا هُوَ اسْتِدْرَاجٌ» ثُمَّ تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (فَلَمَّا نسوا ماذكروا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هم مبلسون) رَوَاهُ أَحْمد

It is narrated by Uqbah ibn Aamir ﷺ that Rasulullâh ﷺ said, “When you see Allâh ﷻ bestowing on a sinful

man that which he likes in spite of his disobedience, (understand that) this is istidrâj (respite).” Then Rasulullâh ﷺ recited the following verse of the Quran, “When the disbelievers forgot the admonitions delivered to them over and over, We opened for them the door of ever (worldly) thing. When they became ecstatic over that which they were granted, We caught them all of sudden, so that they became bewildered (and helpless).” (Ahmad)

Uqbah ibn Amir ﷺ was the conqueror of Tunisia.

If a person is granted many bounties by Allâh ﷻ despite his disobedience, then this is istidrâj. What is istidrâj? It is a mirage. A person does not see the reality, but thinks he is seeing something. Allâh ﷻ states,

يَحْسَبُهُ الظَّمْآنُ مَاء

The thirsty person thinks it to be water. (Nûr verse 39)

In the desert or even on tar roads, in the distance, one perceives water. However when he reaches there, he finds no water there. As he looks further ahead, he again feels that water is there, but once again on reaching there, he finds the area barren. Looking ahead, man feels that the earth and sky are meeting. Similarly, a person walking along a railway line feels that two railway lines are meeting one another. However as he proceeds along the line, he discovers it not to be so. So, what a person sees is not always reality.

If a person is bestowed with worldly bounties in spite of living a sinful life, it is not a *ni'mat* (bounty), but is in actual fact a *niq'mat* (punishment). One should never look at their lifestyle and desire to be like them. They are in deception and are being granted respite.

As proof of this statement, Rasulullâh ﷺ recited the following verse:

فَلَمَّا نَسُواْ مَا ذُكِّرُواْ بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُواْ بِمَا أُوتُواْ أَخَذْنَاهُم بَغْتَةً فَإِذَا هُم مُّبْلِسُونَ

When the disbelievers forgot the admonitions delivered to them over and over, We opened for them the door of ever (worldly) thing. When they became ecstatic over that which they were granted, We caught them all of sudden, so that they became bewildered. (An'âm verse 44)

Admonitions were delivered by the Messengers عليهم السلام. In today's time, the ulamâ advise the people, the Qurân Sharîf is before the people, books and pamphlets are published in huge numbers, jamâ'at brothers knock at every person's door, reminding them over and over. However, people take no heed. They continue doing as they please, forgetting all the admonitions given to them. When it comes to weddings and building of houses, all Divine commandments are thrown behind the back and forgotten. When this happens, then, as a punishment, Allâh ﷻ opens up the doors of all worldly bounties. Hadrat Shaikh رحمه الله used to say, "The punishment of Allâh ﷻ is found in two ways. One is a light punishment and one is severe. The light punishment is

when a person continuously engages in sin, Allâh ﷻ makes him paralysed or blind. Generally, such people repent thereafter. Therefore, this punishment was light. A severe punishment is when Allâh ﷻ grants more of worldly bounties. A person was ill, now he regains health. He was poor, now suddenly he has plenty of wealth. This person now becomes proud. He engages in sin even more. This is the severe punishment which a person does not even realize. He does not realize that these *ni'mats* (bounties) are in actual fact *niqmats* (cause of punishment.)

Here the word *farah* is used which means to become happy or ecstatic. In one place, Allâh ﷻ commands,

لَا تَفْرَحْ إِنَّ اللَّهَ لَا يُحِبُّ الْفَرِحِينَ

Do not be happy, because Allâh ﷻ does not like those who are happy. (Qasas verse 27)

In another place, Allâh ﷻ states,

فَبِذَلِكَ فَلْيَفْرَحُواْ

Be happy with that. (Yunus verse 58)

For matters of dîn, a person should show his happiness. That type of happiness accompanied by pride is prohibited. A person of extremely low mentality becomes overjoyed and proud on receiving any bounty. He does not express gratitude to Allâh ﷻ. When some difficulty afflicts him, he does not exercise patience.

Anyhow, when Allâh ﷻ bestows a person with many worldly bounties, he becomes so engrossed in them that he

forgets the object of his life. Suddenly, Allâh ﷻ grabs hold of him, either by death or by a severe punishment in this world. He is perplexed and shocked, "What happened overnight? All my wealth and properties are destroyed."

Moulânâ Umar Saheb Palanpurî ﷺ used to give a beautiful example to illustrate this point, "A mouse living in a house eats the tomatoes, potatoes and other foodstuff. One day, it exceeds the bounds when it eats part of the housewife's scarf. She becomes extremely upset. She makes hot ghee roti or buys fresh Cheddar cheese, and places it at the entrance of the mouse-hole. Behind this lovely, delicious food, a trap is set. The mouse thinks to himself that he is beloved to the housewife. He is being bestowed with such fresh, fresh bounties right at his doorstep which he never expected (*ni'mat ghair mutaraqqabah*). At first, it eats little apprehensively. When it sees that nothing is happening, it begins eating more and more until suddenly the trap falls onto him and kills him. Similarly Allâh ﷻ bestows His favours. A person thinks that Allâh ﷻ is pleased with him, and therefore becomes more engaged in sin. The 'trap of Allâh ﷻ' suddenly falls onto him, destroying him completely. A person receiving bounties whilst engaged in sin should be extremely wary. He should continuously engage in tawbah and istighfâr.

وَعَنْ أَبِي أُمَامَةَ أَنَّ رَجُلًا مِنْ أَهْلِ الصُّفَّةِ تُوُفِّيَ وَتَرَكَ دِينَارًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَيَّةٌ» قَالَ: ثُمَّ تُوُفِّيَ آخَرُ فَتَرَكَ دِينَارَيْنِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَيَّتَانِ» رَوَاهُ أَحْمَدُ والبيهقيُّ فِي «شعب الإِيمان»

Abû Umâmah ﷺ narrates that a person from the people of Suffah passed away, leaving behind one gold coin. Rasulullâh ﷺ said, "One brand". Then another person from amongst them passed away, leaving behind two gold coins, whereupon Rasulullah ﷺremarked, "Two brands". (Ahmad, Bayhaqi in Shuabul-Iman)

Suffah is a raised platform in Masjidun-Nabawî. This was the madrassah, khanqah and boarding house (dârul-iqâmah) in the time of Nabî ﷺ. Just as, till today, students come, and stay in the boarding away from family members, a group of Sahabah ﷺ would remain there. Just as people donate money today for the running of madrassahs, Suffah operated in a similar manner. In madrassahs today, there is distinction between zakât and optional charity. Likewise, in Suffah, a distinction was made. If compulsory charity like zakât came, Rasulullâh ﷺ would not partake of that wealth, but would utilize it on the poor Sahâbah ﷺ. However, if optional charity or gifts were given, then Rasulullâh ﷺ would partake of that wealth. Khanqahs also run in this fashion. The basis for the madrassahs and khanqahs is Suffah.

To claim that the word sufî is extracted from the word Suffah is incorrect and contrary to reality. The concept

however was founded there. Those at Suffah were actually Sufis. They turned away from the temporary things of this world and focussed on the hereafter. The correct Sufî is he who acquires knowledge first. We are extremely fortunate and it is a great favour of Allâh ﷻ upon us that our elders and seniors were ulamâ (scholars) of the highest rank. For example, it is mentioned of Moulânâ Rashîd Ahmad Gangohî ؒ that if he had to claim that he was a mujtahid, he would have been able to fulfil its demands. He was blessed with great amounts of knowledge. Our other elders were people of the calibre of Moulânâ Ashraf Alî Thânwî, Moulânâ Khalîl Ahmad Sahâranpûrî, Moulânâ Hussein Ahmad Madanî, etc. they were great scholars as well as sufis. In the past there were many great sufis. However majority were not ulamâ. It is really Allâh ﷻ's favour that Allâh ﷻ granted us this bounty of having such ulamâ who were of the highest rank in knowledge as well as in tasawwuf.

One person living amongst these people of Suffah passed away. The only item he left behind was a dinar (gold coin). He was living a life of a zâhid (ascetic) and was devouring the charity of the people. He was living a life of a pauper and a person in need. Outwardly, he portrayed that he possessed nothing of this world. Because of this, Rasulullâh ﷺ said that this was the cause of having one brand on his body. Another person from Suffah passed away, who owned two dinars. Rasulullâh ﷺ said that this will be the cause of being branded twice.

In previous times, people used to brand themselves with a hot iron for purposes of treatment. The Qurân Sharîf makes mention of the following with regards to those who do not discharge their zakât,

يَوْمَ يُحْمَى عَلَيْهَا فِي نَارِ جَهَنَّمَ فَتُكْوَى بِهَا جِبَاهُهُمْ وَجُنوبُهُمْ وَظُهُورُهُمْ

The day they will be burnt in the Fire of Jahannum, then their foreheads, their sides and their backs will be branded.
(Tawbah verse 35)

Ulamâ have written that the reason for these three places being specifically mentioned is that when a person comes for donations and collection, then the first effect witnessed on the face of a stingy, wealthy person is that a crease appears on his forehead. He then turns around facing his side to the needy person, and finally turns his back towards him. All wealth earned by unlawful methods, and all such wealth wherein zakât was not paid will be utilized to brand the person on different portions of his body.

What this hadîth means is that a person who outwardly portrays himself to be an ascetic and one who has turned away from this world should be likewise internally. One beggar asked a woman for money. She took out ten rand to give him, but he refused saying it was too little. The woman said, “I don’t have any other cash. I only have my credit card.” Immediately he pulled out a credit card machine to swipe her card. Outwardly, he portrays himself to be so poor, but he even possesses a credit card machine.

Allâh ﷻ speaks of the Jewish and Christian priests in the 10th parâ,

يَا أَيُّهَا الَّذِينَ آمَنُواْ إِنَّ كَثِيرًا مِّنَ الأَحْبَارِ وَالرُّهْبَانِ لَيَأْكُلُونَ أَمْوَالَ النَّاسِ بِالْبَاطِلِ وَيَصُدُّونَ عَن سَبِيلِ اللّهِ

O you who believe. Verily many of the rabbis and priests eat the wealth of the people in n incorrect manner and prevent from the path of Allâh. (Tawbah verse 34)

There are many fake sufis who do likewise. A person went to one such fake pîr and requested him for duâs for promotion in his work. The pîr said, "I will definitely make duâ, but you have to make some effort as well. Two things have to be done. The first is that you have to do up my lounge suite." In those times, doing it up would cost anywhere between fifty to hundred thousand rupees. "The second thing is that you must recite a certain wazîfah, but whilst reading it, never think of a monkey." This person did as was told. He arranged a new lounge suite for pîr sahib and read his wazifahs. However instead of attaining promotion, he was demoted. Extremely infuriated with pîr saheb, he marched to him demanding an explanation. Pir Saheb calmly asked him, "Speak the truth. Did you think of a monkey when you recited the wazîfah?" The person answered, "Zâlim! When you told me not to think of a monkey, automatically the thought came into my heart. If you never told me about a monkey, I would have never, ever thought of a monkey at that time." This is how shrewd and sly these fake pîrs are. Outwardly, they are big sufis, but

inside they are filled with greed of this world. They desire wealth and honour of this world.

Many of them establish incorrect relationships with women. When taking be'it, they touch and rub the hands of the women folk. They say to the women, "If I do not see your face here, how will I be able to intercede on your behalf in the Hereafter?" Some say, "With regards to women, I am like a stone or a piece of stick. I have no desires and inclination for them." If this is the case, then never mind being a sufî, he is not even a man. Allâh ﷻ has placed desires in every single person.

Allâh ﷻ states,

فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا

He inspired the nafs with the desire of sin and the ability to refrain. (Shams verse 8)

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاء وَالْبَنِينَ وَالْقَنَاطِيرِ الْمُقَنطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ وَالأَنْعَامِ وَالْحَرْثِ ذَلِكَ مَتَاعُ الْحَيَاةِ الدُّنْيَا وَاللّهُ عِندَهُ حُسْنُ الْمَآبِ

Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the goods of the present world's life; but Allah has the excellent return (Paradise with flowing rivers, etc.) with Him. (Al-Imrân verse 14)

For this reason, Allâh ﷻ has commanded us to adopt taqwâ inwardly and to follow the laws of hijâb. A person has to

take precautions as Allâh ﷻ has placed desires within him. If butter is placed next to fire, it has to melt. If it does not melt, it is not butter. If a man resides close to women and there is no movement whatsoever in his body, then he cannot be a man. He is most probably some other species.

A person must therefore stay away from such worldly-orientated sufîs, whose gaze is on one's pocket and one's women-folk all the time. The greatest amount of benefit one can derive is from this khanqah system. However, if done incorrectly, then the greatest harms will take place. The reason for this is that the murîd has great trust and conviction on his sheikh. If the sheikh is misguided, then great harms can ensue.

وَعَن مُعَاوِيَة أَنَّهُ دَخَلَ عَلَى خَالِهِ أَبِي هَاشِمِ بْنِ عتبَة يعودهُ فَبَكَى أَبُو هَاشِمٍ فَقَالَ: مَا يُبْكِيكَ يَا خَالِ؟ أَوَجَعٌ يُشْئِزُكَ أَمْ حِرْصٌ عَلَى الدُّنْيَا؟ قَالَ: كلا ولكنَّ رَسُول الله عهد إِلينا عَهْدًا لَمْ آخُذْ بِهِ. قَالَ: وَمَا ذَلِكَ؟ قَالَ: سَمِعْتُهُ يَقُولُ: «إِنَّمَا يَكْفِيكَ مِنْ جَمْعِ الْمَالِ خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ اللَّهِ» . وَإِنِّي أَرَانِي قَدْ جَمَعْتُ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ وَالنَّسَائِيُّ وَابْن مَاجَه

Muâwiyah ﷺ went to visit his maternal uncle, Abû Hashim ibn Utbah, who was sick. Abû Hashim began crying. Muawiyah ﷺ enquired the reason, "O uncle, is it due to pain which you are suffering or is it due to longing for the world?" He ﷺ replied, "No, it is because of a pact Rasulullâh ﷺ had taken with us, which we could not

fulfil." When Muâwiyah ﷺ asked him what the pact was, he replied that Rasulullâh ﷺ had said, "A servant and a conveyance in the path of Allah ﷻ is sufficient to be regarded as amassing of wealth." I see that I havre amassed so much." (Ahmad, Tirmidhi, Nasaî, Ibn Majah)

Muâwiyah ﷺ went to his maternal uncle, which is referred to as mâmû in Urdu. Mâ means mother and mû means face. Since his face resembles one mother's face, he is referred to as mâmû.

'Pact' – This is also referred to as be'it, which is a promise and pact.

'I have amassed wealth' – In reality, the Sahâbah ﷺ possessed very little, but regarded it as abundant. When all their belongings were joined together to be distributed, it generally would not amount to much. However, the fear of the Hereafter created concern even regarding this minimal amount. We, on the other hand, possess so much, but feel and say that we own nothing. They had very little, but regarded it as too much.

وَعَنْ أُمِّ الدَّرْدَاءِ قَالَتْ: قُلْتُ: لِأَبِي الدَّرْدَاءِ: مَالك لَا تَطْلُبُ كَمَا يَطْلُبُ فُلَانٌ؟ فَقَالَ: أَبِيّ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ أَمَامَكُمْ عَقَبَةً كَؤُودًا لَا يَجُوزُهَا المثقلون» . فَأحب أَن أتخفف لتِلْك الْعقبَة

It is narrated by Umme-Dardâ ﷺ that she said to her husband Abu Dardâ ﷺ, "How is it that you do not ask for

wealth and position as others do from Rasulullâh ﷺ?" He replied, "I have heard Rasulullâh ﷺ say, "A very difficult ascent lies in front of you and persons heavily loaded (with worldly burdens) will not be able to cross it? I want to remain light in order that I may cross over that difficult ascent which awaits us (after death)." (Bayhaqî in Shuabul-Imân)

In today's times, the women tell their husbands, "Earn more. You are very lazy. See how much that person is earning! Then we can live in comfort. He has two or three jobs. Then at night, he works on the internet. You are too idle and lethargic." This has always been the habit of women folk. Umme-Dardâ ﷺ also encouraged her husband to get more money and position. He then explained to her that he had heard Rasulullâh ﷺ saying that there are difficult stations to pass. One has to live the life in the grave, then he has to stand up on the Day of Judgement. He has to cross the Bridge of Sirât. These are all difficult stations.

Moulânâ Muhammad Umar Saheb Pâlanpûrî ﷺ, after spending one year in the Arab countries said, "Those whose beddings were heavy suffered during the day, since they had to carry it in difficult terrains. However, at night, they slept comfortably. On the other hand, those whose beddings were light would carry it easily throughout the day. However at night, they would be in some sort of difficulty as their bedding was too little, and it afforded them little protection from the freezing wintry nights." Similarly those who enjoy themselves with abundance of goods in this

world will find it weighty on the Day of Judgement. Those who underwent some difficulty due to not having all the luxuries of this world will find great comfort and ease in the grave. They will cross all the stages of the Hereafter very easily.

Abû Dardâ ﷺ explained that this life is very short. He rather undergoes some difficulty in this life, so that the stations ahead are easy to traverse. Besides this, Allâh ﷻ has stated,

وَمَا مِن دَآبَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللهِ رِزْقُهَا

There is no creature on the surface of the earth, except that Allâh I has taken responsibility to provide it with sustenance. (Hûd verse 6)

So why should I make great efforts for that. I should rather prepare for the Hereafter. If a person has less, he will have to adopt patience. At times, he will hear the criticism of his wife, the crying of his children; and at times, he will cry too. However, in the grave and on the Day of Judgement, he will be in comfort and without much worry.

وَعَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هَلْ مِنْ أَحَدٍ يَمْشِي عَلَى الْمَاءِ إِلَّا ابْتَلَّتْ قَدَمَاهُ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ قَالَ: «كَذَلِكَ صَاحِبُ الدُّنْيَا لَا يسلمُ منَ الذُّنُوب» . رَوَاهُمَا الْبَيْهَقِيّ فِي «شعب الْإِيمَان»

It is narrated by Anas ﷺ that Rasulullâh ﷺ asked, "Can any one walk upon water without wetting his feet?" The Sahâbah ﷺ replied, "No, O Messenger of Allah." He ﷺ

then said, “Similarly a worldly man cannot save himself from sins.” (Bayhaqî in Shuabul-Imân)

‘Asked’ – As mentioned before, one should pose questions in his lectures. This is extremely beneficial.

‘Can any one walk upon water without wetting his feet?’ When I was teaching in Germiston, during the examination days, a person came to my ustâdh, Hafiz Salloo Saheb. It was during the era of apartheid. Non-whites were not allowed to go to university. He explained that he wanted to send his young daughter of approximately 18 or 19 years to England to become a doctor. She was going all alone. There she would have sufficient money and her own flat. Around her there would be many temptations and evils, and she would have complete freedom. He therefore requested Hafiz Saheb to make duâ that she remains protected. Hafiz Saheb was an Allâhwalâ. He thought for a short while and then remarked, “What you are asking me is that you want to send your daughter in the rain and I must make duâ that she must not get wet.” Definitely, if not the rain, the rain-drops will hit the person.

Similarly, those who are engrossed in the world (dunyâdâr) will definitely fall into sins and evil. Muftî Zainul Abidîn ﷺ used to say, “In Africa, we see the beautiful homes and the big invitations (dawats) you have. Be assured that there is sin behind it.”

Moulânâ Abdul Haq Umarjee ﷺ mentioned that when Moulana Masihullâh Saheb ﷺ came to South Africa, he was pleasantly surprised to see the homes of the Muslims. Then Moulana Umarjee Saheb explained to him that most of these houses were bought by interest-bearing loans from the bank. Unfortunately most people's homes and cars are bought by means of interest. Whilst not consuming interest, Muslims pay interest which is also harâm. in the homes, majority of the people have workers, but observe no hijâb from them. This is a major sin. Many a times, these workers are not paid properly, which is another sin. Then, the womenfolk are also taken out of their homes and are compelled to work, even if it is the family business. This is also wrong. Some women work in other places. Then only are such mansions constructed.

Many of these actions are such that they are not regarded as sins anymore. In some places, even in our country, men are now employed to work in the homes with our womenfolk. The whole day, they work together. Even if nothing else happens, the sin of non-observance of hijâb is definitely found. For these worldly benefits, so much of sin is perpetrated. In nearly all cases, when so much of this world is acquired, sin is found behind it. For this reason, Rasulullâh ﷺ said, "Similarly a worldly man cannot save himself from sins." The person earns so much of harâm; then he gives in charity, builds masjids, and supports the ulamâ, so that their mouths can be sealed. They should not say anything. He sends them for Hajj and Umrah, gives them

gifts, and supports their madrasahs. Behind all of this, there is definitely sin. If a person lives a simple life, then only will he be easily able to save himself from sins. Together with this, it is binding on every person to engage in tawbah and istighfâr, since a person somewhere of the other falls into sin.

وَعَن جُبَير بن نفير رَضِيَ اللَّهُ عَنْهُ مُرْسَلًا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أُوحِيَ إِلَيَّ أَنْ أَجْمَعَ الْمَالَ وَأَكُونَ مِنَ التَّاجِرِينَ وَلَكِنْ أُوحِيَ إِلَيَّ أَنْ (سَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ. واعبد ربَّك حَتَّى يَأْتِيك الْيَقِين) رَوَاهُ فِي شَرْحِ السُّنَّةِ» وَأَبُو نُعَيْمٍ فِي «الْحِلْية» عَن أبي مُسلم

It is narrated by Jubair ibn Nufair ﷺ that Rasulullâh ﷺ said, "I have not been commanded by revelation to accumulate wealth and to become a trader. What indeed has been revealed to me is that I should praise and glorify Allâh ﷻ and I should be amongst those who prostrate before Him and I should worship my Lord till yaqîn (death) overtakes me." (Sharhus-Sunnah and Abu Nuaym)

'To become a trader' – Before nabuwwat, Rasulullâh ﷺ was a trader. However, he was not commanded by means of revelation to make this his object.

'I should praise and glorify Him' – This is more-so when one sees others having so much of the world and becomes affected by it. At this time, one should engage in tasbîh.

Allâh ﷻ has great treasures by Him, which He will give to a person.

Till yaqîn overtakes me – Here yaqîn refers to death. Some people have taken a wrong meaning of this verse. They say that when one's yaqîn (conviction) is built, there is no need for outward acts of worship. This meaning is completely incorrect.

There was once a pious person who was very punctual with his salâh. He would always be in the masjid long before adhân and would never miss his salâh with jamâ'at. In the same vicinity lived a jester. He remarked, "This man is useless. He has nothing by him." People angrily said, "How can you say such things whereas he is so punctual for so many years?" The jester said, "I will show you." One day, at the time of tahajjud, the jester went to this worshipper's hut, climbed his roof, and shouted out, "I am Jibrâîl. Allâh ﷻ loves your worship so much that He ﷻ has exempted you from worship as your yaqîn (conviction) is perfect, and Allâh ﷻ has declared, "Worship Your Sustainer until yaqîn comes to you." Since you have reached this status, there is no need for you to physically worship Allâh ﷻ." That Fajr, he did not proceed for salâh. At the end of the day, people became worried. What had happened to him? For years, he had not missed a single salâh. Had he become ill? They decided to pay him a visit. When they met him, he was sitting relaxed. He remarked, "I have been honoured with a

visit from Jibrâîl ﷺ, who brought wahî (revelation) exempting me from salâh."

In different ways, Shaytân misguides people and leads them astray. Once, Shaikh Abdul-Qâdir Jilânî ﷺ was overcome by intense thirst. A golden glass appeared before him with water. Immediately, he realized it was Shaytân, as drinking water in golden utensils is not permissible in our Shariah. Shaytân then make another attack on him stating, "Your knowledge has saved you." Immediately he remarked, "It is not my knowledge, but the grace of Allâh ﷻ. Get away from here, O accursed Shaytân. You wish to destroy me now in this manner."

If it had been one of us, we would think, "My rank in the Court of Allâh ﷻ is so lofty that He ﷻ has sent down water for me in a golden utensil." On other occasions, a person feels, "It is my taqwâ and piety which saved me." We must not only know, but have yaqîn (conviction) that it is only Allâh ﷻ who saves us.

This point must also be kept in mind that the business-men have always given great support to dîn. From the inception, Hadrat Abû Bakr, Hadrat Uthmân and Hadrat Abdur-Rahmân ibn Awf ﷺ were huge business-men. How much they benefitted Islâm and the Muslims. Once in Madinah Munawwarah, Shaikh Awwâmah (dâmat barakâtuhu) said to me, "The Arab ulama did not follow their general masses in the world wherever they went. That is why the Arabs got

lost wherever they went. However, wherever the Gujerati people went, their ulamâ followed. Therefore they became successful in this world, and their dîn was protected." When the Shaikh came here to South Africa, I said to him, "I thought over what you said. This is what comes to my mind. The ulamâ did not follow their people. However, the Gujerati businessmen called their ulamâ over. Wherever they went – even if they were a few families - they established a small musallâh and madrassah and thereafter called an âlim from overseas to come and teach their children." Therefore, very blessed are those businessmen connected to dîn. As for those who are only immersed in business, having no connection with dîn, then this is not good. Those tradesmen who were connected with dîn utilized their money for the propagation of dîn. This hadith is not prohibiting business and trading. It is prohibiting a person from becoming immersed in this world so such an extent, that he forgets his dîn.

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ طَلَبَ الدُّنْيَا حَلَالًا اسْتِعْفَافًا عَنِ الْمَسْأَلَةِ وَسَعْيًا عَلَى أَهْلِهِ وَتَعَطُّفًا عَلَى جَارِهِ لَقِيَ اللَّهَ تَعَالَى يَوْمَ الْقِيَامَةِ وَوَجْهُهُ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ. وَمَنْ طَلَبَ الدُّنْيَا حَلَالًا مُكَاثِرًا مفاخرا مرائيا لَقِي الله وَهُوَ عَلَيْهِ غَضْبَانُ» . رَوَاهُ الْبَيْهَقِيُّ فِي «شُعَبِ الْإِيمَانِ» وَأَبُو نُعَيْمٍ فِي «الْحِلْيَة»

It is narrated by Abu Hurairah ﷺ that Rasulullâh ﷺ said, "Whosoever earns livelihood by lawful means with a view to avoid the humility of begging and with the set purpose

of spending on his family and for favour to his neighbours, he will meet Allah, the Exalted on the Day of Judgment in such a position that his face will be bright like the full moon. (On the other hand), whosoever seeks wealth by lawful means with a view to increase (and hoard) the wealth, to take pride in his worldly prosperity and for sheer display and ostentation, he will meet Allah ﷻ in such a condition that Allah will be angry (and displeased) with him." (Bayhaqi in Shuabul-Imân and Ab Nuaym in Hilyah)

In this hadîth, both people are earning wealth in a halâl manner. However there is a difference of intention. Harâm is out of the equation. In halâl, there is reckoning, whereas in harâm, there is only punishment.

Earning of this world is permissible, there is no question about it. However, a person will be judged according to his intention. We should look at ourselves and not judge others. Regarding others, we should always possess good thoughts. Once, Muftî Shafî Saheb ﷺ and a few of his companions had to go to Delhi. This was when he was teaching in Deoband. They were compelled to go to a restaurant to eat a meal. Some of his friends said, "We will place a cloth on the floor and eat according to the sunnah method." Muftî Saheb ﷺ said, "No, we will sit on the chairs and eat at the table." From the outside, an onlooker will immediately object, "How can such great ulamâ sit at the table?" Muftî Saheb (rahimahullah) then explained the underlying reason, "If we sit down, the people around us will make a mock of this

sunnah action. This will be very harmful for their îmân. Therefore, we will sit up."

So we should always entertain good thoughts. If, for example, we go to a Moulana's house and see that he has a lounge suite, which is not our way of life, then we should think, "Perhaps it is for his guests who have leg problems." However, as far as we are concerned ourselves, we should try to act in accordance to the sunnah. Together with this, we should attempt not give anyone an opportunity to mock at dîn and the sunnah. This is referred to as fiqh and hikmah. Only a faqîh (person of deep understanding) will be able to do so. Those who are not faqîh will not even understand these points. They will quickly object, which will be a cause of their destruction.

As mentioned, both are earning wealth in a halâl manner. Outwardly there seems to be no difference. However, their intentions are completely different. The first person is working from morning till evening, with all correct intentions. He even possesses ten shops. All the time he is engaged in trade, he is in dîn. Another person may possess only one shop, but his intention is incorrect. He only desires to amass wealth. He is not prepared to even pay his zakâh. If he pays it, it is with a heavy heart. Optional charity is out of the question. Oppression is even meted out to acquire this wealth.

When outwardly the condition of both is the same, we must always have good thoughts about others. Always regard our intentions as incorrect and insincere. Don't harbour evil thoughts about others. Moulânâ Abdul Ghanî Phulpûrî ﷺ used to say, "Foolish indeed is that person who harbours evil thoughts about others. On the Day of Judgement, he will have to present a proof to justify his thoughts. If there is no proof, a sin will be recorded against him, and he will be punished accordingly. If a person entertains good thoughts about others, he will receive rewards for nothing. He will not even require any proof." For example, if you see a person entering a bar, then entertain good thoughts, "Perhaps he has gone there to ask for directions. It is also possible he went to fetch ice from there. Maybe there is a telephone booth there." Even though the person went to drink alcohol, you will be rewarded because of your good thoughts. On the other hand, you will need proof to establish your thought that he went inside to drink alcohol. When you will not be able to do so, then a case will be instituted against you. Therefore, always think good of others.

وَعَنْ سَهْلِ بْنِ سَعْدٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ هَذَا الْخَيْرَ خَزَائِنُ لِتِلْكَ الْخَزَائِنِ مَفَاتِيحُ فَطُوبَى لِعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحًا لِلْخَيْرِ مِغْلَاقًا لِلشَّرِّ وَوَيْلٌ لَعَبْدٍ جَعَلَهُ اللَّهُ مِفْتَاحًا لِلشَّرِّ مِغْلَاقًا لِلْخَيْرِ» . رَوَاهُ ابْن مَاجَه

Sahl ibn Sa'd ﷺ narrates that Rasulullâh ﷺ said, "This khair (wealth) are treasures. These treasures have keys. Glad tidings to that servant whom Allâh ﷻ has made a key

to goodness, and a lock (barrier) of evil. Destruction to that servant whom Allâh ﷻ has made a lock to goodness, and a key (barrier) to evil.

'Khair' – As mentioned before, khair in some places of the Qurân and ahâdith refers to money. This wealth is a formula and key to attain the treasures of the life hereafter. When a person spends this money in righteous causes, then it becomes a treasury for him in the hereafter.

'Key to goodness' – Allâh ﷻ has granted a person money. He utilizes this wealth in righteous causes. This wealth is a key for the treasuries of Jannah. He can use this money on the poor and needy. Money can be spent for the building of madrassahs and masjids. If money is used to maintain these places, so much comfort will be provided for those attending. A person will receive their duâs as well as reward in the hereafter.

'lock of evil' – There is a widow, who has four or five small children. He spends on such a woman, saving her from many evils. She now lives a life of respect. If she had to go out and beg from men, then she can easily fall into evil as there are many evil-minded men who take advantage of such women. By giving her money, this man has protected her from so many evils.

Another example is that of an orphan. If some-one supports him and looks after his needs, then this orphan becomes a hafiz of Qurân, an âlim of dîn or at least a valuable member

of society. This person has become a key to goodness, as well as a lock of evil, as this orphan is saved from exploitation, becoming a delinquent and other evils of society.

An âlim is engaged in the service of dîn. A person supports him. Now he is able to render even more service. This person has become a key to so much goodness. The âlim will now not stretch his hands before others. This person has become a barrier and lock of evil.

'Wail' – This can have two meanings: 1.) Wail is a valley in Jahannum which other portions of Jahannum seek refuge from it as it is such a terrible place. 2.) Wail can also mean destruction.

'Lock to goodness' – A person has abundance of wealth. He takes undue advantage of women in straits. He uses his money on poor children, but then expects them to work for him at extremely low wages. This is very common in many countries. So much of oppression is meted out to these small children. From 4 in the morning till 12 at night, they are forced to toil and labour. They are then given a minimal or even no salary. This person has become a barrier to goodness and a key to evil.

If Allâh ﷻ has granted wealth, then he should utilize it in the correct manner. By this, his worldly life will be corrected, he will be granted honour in this life, and he will be granted great rewards in the hereafter. Wealth is not something

accursed. It all depends upon a person's usage and intention.

وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِذَا لَمْ يُبَارَكْ لِلْعَبْدِ فِي مَالِهِ جَعَلَهُ فِي المَاء والطين»

It is narrated by Ali ﷺ that Rasulullâh ﷺ said, "When blessings of Allah are with-held from the wealth of a man, he spends it in water and mud (i.e., in constructions)." (Bayhaqî in Shuabul Imân)

'Blessings (barakah)' – Abundance of wealth is not the aim. The aim is to attain barakah (blessings). In most cases, we find that the income of ulamâ is very minimal compared to others. However, there is so much of goodness which emits from this wealth. We find that most of them are engaged in the service of dîn. They are able to perform their salâhs punctually in the masjid, and they have time to recite Qurân and fulfil their ma'mulât. Ulamâ go for Hajj and umrah. Allâh ﷻ places barakah (blessings) in their money.

This is one aspect. The other aspect is that their expenses are generally lower than others. We do not find so many sicknesses and problems afflicting them. Once there was a robbery at the house of Moulânâ Hasan Docrat Saheb, who used to teach here before. He had just received his salary on that day. The two thieves opened the drawer where the money was kept, but did not see it. Allâh ﷻ protected that wealth. This is a form of blessings (barakah). According to one narration, there are great blessings in the wages of one

who teaches Qurân. So in the teaching of dîn, there are great blessings. Barakah refers to having minimal means, but doing great work with those means. On the other hand, there are many people who have so much of wealth, but there are no blessings in that wealth. The father, the mother, the sons and the daughters are all working, but there is not enough wealth in the house. They own many shops, but cannot come out with their expenses. They are always in difficulty.

When money is utilized in buildings, realize that there are no blessings in that wealth. All the time, there is breaking and building. No goodness is in that money. Moulânâ Ibrâhîm Dewlâ Saheb (dâmat barakâtuhu) is in the markaz in Nizamuddîn. Those who reside there do not earn anything. However, Allâh ﷻ places in the heart of people love for them, and they gift them money with honour and respect. They then spend on others. Once, Moulânâ came to the madrassah, took out money and gave it to me. He then said, "Do not utilize my money in buildings. Use it for the wages of the ustâdhs." The wages of the ustâdhs are for teaching which is the actual aim. The buildings are a necessity. Definitely, there is reward in building them as well.

In this hadith, prohibition is directed to those who waste. Today in houses so much is wasted. Go to some-one's bathroom. So many shampoos and soaps not for usage, but merely as a showcase. Special shopping is undertaken to get

all these items, and they are displayed and shown in the toilet and bathroom of all places. This is not our way. Together with wastage, there is the sin of imitation of the non-believers. This is when our women-folk have enough time to read magazines of the enemies, and then desire to become like them.

Once, an amazing type of dessert was brought on the table-cloth. Somebody asked, "What is this?" All great elders were sitting there. Hadrat Jî Moulânâ Inâmul Hasan Saheb ﷺ said, "Must I tell you what it is? It is the wiles and trickeries of your women." He then said, "The fault is yours. You have not engaged them in the performance of salâh, tilâwah, dhikr, tâlîm and the upbringing of children. Now they are free. What else will they do?" Now they will read magazines on home-making, they will go to the shopping malls, and they will waste their time in futile matters. If a person engages them in righteous deeds, then their valuable time will not be wasted.

When there is no blessings in time, and then a person is asked to go in jamâ'at, he will say, "I do not have time. I do not have money." If a person spends his wealth in correct avenues, he will have money for good causes. In fact, there are so many moulânas who spend so much on other people. What is the salary of a Moulana compared to people of the world? Allâh ﷻ places so much of blessings in the wealth of the Moulana that with his minimal income, he is still able to

assist others. Others are working day and night – never mind assisting others, they themselves are always in need.

A person should therefore be concerned that blessings remain in his wealth. He should not be concerned to have an abundance of wealth. He should see that his wealth is halâl and tayyib (pure). When there are blessings, Allâh ﷻ will save one from calamities, sicknesses, accidents, and wastage. The money will be sufficient and one will live a life of comfort, ease and peace of mind.

وَعَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «اتَّقُوا الْحَرَامَ فِي الْبُنْيَانِ فَإِنَّهُ أَسَاسُ الْخَرَابِ» . رَوَاهُمَا الْبَيْهَقِيُّ فِي «شُعَبِ الْإِيمَانِ»

It is narrated by Abdullah ibn Umar ﷺ that Rasulullâh ﷺ said, "Beware of harâm in the construction of buildings because that is the root cause of ruin." (Bayhaqî in Shuabul Imân)

Ulamâ have given different explanations on the meaning of this hadith. One is that a person must not spend harâm wealth in the foundation of the building. If this is done, then it is obvious that there will be no goodness in the remaining part of the building. Similarly, a person's intention should be correct. If he builds a house with the intention of having parties there, watching television and video, etc. then these will be the effects found in the building. Rasulullâh ﷺ said, "Actions are in accordance with one's intentions." According to one's intention, so will be one's actions.

The second meaning is that no harâm wealth must be utilized in building it.

The third meaning is that no harâm actions should be perpetrated in the building of something. The building also should not be made in imitation of other people. The method of the buildings in the time of Rasulullâh ﷺ which is still found today in Islâmic countries is that the rooms are built around with a sahn (courtyard) in the middle. The house is in a rectangular shape. The system found in our countries is that a house is built with the open section in front of the house. Here there is no proper system of hijâb and concealment, whereas in those types of houses, easily women can do their chores and relax outside, with no fear of being seen. In the hot months, they can even sleep outside. There is no need for air-conditioners and fans. The roofs of the houses are made of concrete. Men sleep on top of the roof in summer. In this there is coolness as well as protection of the household members. This is completely contrary to our roofs where it is not possible to sleep. A person should understand this point when reading books wherein it is stated that people used to sleep on roofs.

Anyhow, we should build our homes according to the Islamic pattern. We should not blindly imitate others. In whichever country we reside, we should not follow the ways of its inhabitants. By following the Islamic pattern, we will find great comfort in our lives. In today's times, many people build open-plan kitchens. This should never be in

the house of a Muslim. It is then difficult to uphold the laws of hijâb. Nowadays, some people even build open plan toilets as mentioned earlier. A person must always see to his own needs and comfort, and most importantly, the Islamic perspective. He is going to live in that house, not the architect. He should not leave the planning completely in the hands of the architect. The owner himself should instruct the architect to plan it the way he wants. The owner is paying him, not vice-versa. Therefore, the owner has a right to instruct him, and he is not forced to accept whatever the architect states.

When there remain no blessings in the house, then there are always problems. The scapegoat is now jâdu and the effect of jinn. Our intention and foundation was incorrect. Wrong actions were perpetrated. Definitely, this will have an effect on us. If we do things in the correct manner with the correct intention, we will find plenty of blessings.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الدُّنْيَا دَارُ مَنْ لَا دَارَ لَهُ وَمَالُ مَنْ لَا مَالَ لَهُ وَلَهَا يَجْمَعُ مَنْ لَا عَقْلَ لَهُ» . رَوَاهُ أَحْمَدُ وَالْبَيْهَقِيُّ فِي «شُعَبِ الْإِيمَانِ»

It is narrated by Aisha ﷺ that Nabî ﷺ said, "This world is a home for one who has no home (in the Hereafter) and wealth for one who has no wealth (in the Hereafter). The worldly wealth is accumulated by one who has no intelligence." (Ahmad and Bayhaqi in Shuabul-Imân)

‘Home for one who has no home’ – For a person who has no home in the Hereafter, he spends everything in his home of this world. Today, every person is concerned for his worldly home. For no need, women go to shopping malls just to see if they can find something to adorn their homes. People go for holidays and bring souvenirs back. If not that much, they take the soap and shampoo from the hotels and place it in their bathrooms, so that their house becomes more beautiful. Our houses are on the standard of the non-believers. We judge ourselves with them, whereas our effort should be that our houses are in conformity to the sunnah of Rasulullâh ﷺ.

Those who have no concern for the hereafter spend everything in their houses of this world. All the time, there is breaking and building. Curtains, furniture, carpets are continuously being changed. Things are not yet old or damaged. Just because some time has passed, a change has to be made.

A person was lying down, when suddenly he was struck with a bright idea. He needed to change his mattress. After changing the mattress, the thought came to mind that the base should also be changed. Then the head-board needed to be changed. Now the carpet looked old. A new carpet was purchased. The curtains are now outdated. When they are changed, the room has to be re-painted. When the bedroom looks so posh and smart, the rest of the house also needs to be changed. When this is done, the garden needs to be up to

standard. The car now does not suit the house. A new car has to be purchased. Now a person's parents, the elderly, pious, etc. do not fit in well with such houses. Friends have to be changed. Modern, 'smart' people now must visit. To serve them, one needs to go out of his way. He cannot serve them simple things like a cup of tea which he used to serve the elderly before. Since the person does not have so much money for all these sudden changes in life, he needs to take a loan from the bank. When he cannot pay his dues, the bank sends people to repossess his house and goods. Whatever comfort he was deriving from his mattress is now lost. All of these items were bought for more comfort, but now there is no comfort whatsoever.

Therefore, never become deceived by the deceptions of this world. It is a house for one who possesses no house in the hereafter. It is narrated regarding Abû Hurairah ﷺ that his house was extremely simple, barely fulfilling the basic necessities of life. A person asked why he was undergoing so much of difficulty, by living so simply. He explained to the person that he has another house, and he sends all his goods there. The person became more surprised that a companion of Rasulullâh ﷺ, yet he possessed two houses. He ﷺ then explained to him that his other house was in the hereafter, and he was sending all his items there.

For example, a person has a stove, which although old, is still giving good service. Instead of purchasing a new one, utilize that money to buy a stove for a poor person, and give

it to him. If not, then buy him at least a gas-stove. By doing so, you are purchasing your own stove for the hereafter. You have money to buy carpets, but you use this money to arrange a flat or even a single room for a poor person. You have now purchased your home in Jannah.

There is no harm if a person spends on himself for his necessities as well as for some comfort. However, wastage and extravagance is the lot of those who have no house in the hereafter.

'Wealth for one who has no wealth' – Regard this world as a bank for one who has no bank account in the hereafter. Those who have a bank account in the hereafter deposit their wealth there. Our Sheikh (rahimahullah) used to say, "When a person spends in the path of Allâh, he is not actually spending, but merely transferring his cash from one of his accounts to another - the account of this world to the account of the hereafter." An intelligent person, a Muslim does not spend all his money here, he transfers it to his bank account of the hereafter. Whichever person owns a house in the hereafter i.e. one who is a Muslim, sends his wealth there. According to necessity, he spends money for his worldly expenses. The remaining is sent to the hereafter. An illustration of this is a person going to work in a foreign country like Saudi Arabia or Dubai. He earns huge sums of money there. A portion of that money is used for his expenses there. The remaining is sent back to his native country like India or Pakistan. He works like this for five to

ten years and then returns home, where his house is built, furniture has been bought, and he is able to live a comfortable life. The world is the place of earning.

الدنيا مزرعة الآخرة

The world is a farm of the hereafter.

An intelligent person will use his wealth and time for preparation of the hereafter. we all have to die one day. If we had sent enough forward, we will be fortunate. If a person does not even have a bank account (like the non-Muslims), or he has an account but nothing is deposited in it, he will be in great distress and hardship. A person who has conviction of the hereafter will never waste his wealth, but will rather send it to the hereafter.

'The worldly wealth is accumulated by one who has no intelligence as well.' –The people of the world say that those who amass their world in the world are intelligent. They are over-awed by their houses, clothing, cars and holidays. However, the personality who was granted knowledge of the people of the past and future, Rasulullâh ﷺ clearly states that these people possess no knowledge. It is obvious that the person who toils and makes effort for something which will terminate, and has no concern for events to come in future is nothing but foolish. There is an adage in English – "Save up for a rainy day." Our rainy day is the life of the grave and the life of the hereafter.

There are so many people in the world who after receiving their weekly wages proceed immediately to the bars and

taverns for their liquor. Majority of their money is thrown away here. When they return home, there is minimal or no money whatsoever. Arguments break out. There is no food and drink in the house. The wife and children are perplexed. An intelligent person is one who takes his money home first. Our actual home is the hereafter. Islam is an extremely balanced religion. There is permission for a person to spend on his needs in this world. If a person spends moderately, saving himself from extravagance on one side and stinginess on the other, Allâh ﷻ places great blessings in that wealth.

وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي خُطْبَتِهِ: «الْخَمْرُ جِمَاعُ الْإِثْمِ وَالنِّسَاءُ حَبَائِلُ الشَّيْطَانِ وَحُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ» قَالَ: وَسَمِعْتُهُ يَقُولُ: «أَخِّرُوا النِّسَاءَ حَيْثُ أَخَّرَهُنَّ اللَّهُ» . رَوَاهُ رزين

It is narrated by Huzaifah ﷺ who stated that he heard the Messenger of Allah ﷻ saying in one of his sermons, "Wine is a combination of evils and women are the snares of Shaytân and love of worldly life is the root cause of all evils." And he also heard the Messenger of Allah ﷻ saying, "Put your women in the rear as Allah has put them in the rear." (Razîn)

'Wine is a combination of evils' – A person was forced to worship an idol, which he refused to do. He was asked to kill a child, which he refused to do. Then he was ordered to fornicate, which he also refused. Finally, he was given a choice to drink wine. Thinking it to be the lightest of the

other choices he was given, he accepted this choice. After drinking wine and becoming intoxicated, he committed all those other acts. He prostrated before idols, killed the innocent child and fornicated. When a person drinks wine, his mind becomes clouded and his intellect is covered. Today, in many places in the world, smoking is prohibited in public places. However, alcohol is allowed. Whilst cigarettes cause harm, the harms related to alcohol far exceed the harms of cigarettes.

The argument for banning cigarettes and not alcohol is that alcohol causes harm to oneself, whilst the fumes of the cigarettes cause harm to the lungs of others. Somebody has beautifully said, "A person should go to the wards in a hospital. See how many accidents are caused because of drinking. How many cases of abuse are perpetrated by men on their spouses when they are in an intoxicated state. Alcohol is the root cause of so many evils. Today, many Muslims do not drink wine. However, in many posh restaurants, white and red wine is added to fish. In many other items, wine is added as well. We should be extremely wary in this regard. As far as possible, abstain from eating out. A mere board stating 'halâl', 'certified halâl' or 'halâl approved' can never be sufficient. Besides this, the meat or parts of the swine are also added to food products. When a person prepares food at home, he has peace of mind, knowing what he is eating. Never mind non-Muslim shops, there are so many Muslims involved in these wrong-doings.

There is a sharbat called Ruh-e-Afzâ, which is very famous. One lady who worked at that industry once told Hakim Yusuf, a very skilled hakim, that after this is manufactured, we are commanded to throw a bit of alcohol over it. This drink is used by so many to break their fasts in Ramadhân. So, even in Muslim companies, we have to be wary. Today many state that these cold-drinks and juices are made by Muslim companies. However, the essence is manufactured and sent from Europe and America. No one knows what is found in the essence. Once in India and Saudi, it was discovered that the chips which was coming from America, most likely Kentucky or McDonalds, was fried in lard (the oil derived from swine.) An apology was forwarded to India, not to Saudi Arabia. Then they were told, "Now we will send half fried chips. You fry the chips fully." In this half-fried chips, what and what must not be added. We now see people frying the chips in olive oil and we are happy. However, the harâm has already been added to a simple thing like potatoes, in which one has o doubt. How much of precaution is required.

So, alcohol is added in many of our items. A person must never feel that we can never save ourselves. The solution is simple: hold firm on to the sunnah method. By doing so, one will be saved from all fitnahs and evils. When sunnats are abandoned, then a person falls in these evils. A person leaves eating on the floor at home and goes to the restaurants to dine. Obviously, he will not be able to save himself from these harms.

‘women are the snares of Shaytân’ – Just as fish are caught in a net, Shaitân catches men in the nets of women. One student went to the shops. He saw a beautiful lady. Immediately, he lowered his gaze and made duâ, “O Allâh! Grant me this woman in Jannah.” I said to him, “In Jannah, you will be granted the Hurs of Jannah. They are millions of times more beautiful. Why will you settle for these inferior women?” Shaitân beautifies these women and makes them look attractive. A person says, “I cannot live without this woman. My life will be wonderful with her. She is extremely beautiful.” Not even six months pass and there is swearing and fighting. All of this is a deception of Shaitân. He captures man in the net of women.

Internet is actually an international net of Shaitân by which he traps people. Website is actually a web, just as how a spider has a web. When a fly falls into a web, it is caught and cannot emerge. Likewise, a person who gets caught in this web cannot emerge. So many people are addicted to websites. They waste time in unnecessary sites, all the time searching for something or the other. There is no time for even salâh. The irony is that they are on Islamic sites, but do not even perform one salâh. They search for all the wisdoms in the Qurân on Google, but do not recite even one page. So all of these are nets and webs to capture and lock us up. A person should be very careful of women as well as these tests.

Once, we were returning home from Karachi. The wife was sitting in the vehicle. Hadrat came out to greet me. He was not aware that she was in the vehicle. When coming to know, he stopped and did not come forward. He then said, "I will not even come close. Even that has effects."A magnet is such that it draws things. Unfortunately, some mashâikh are found who state that they do not get affected by women. They talk and laugh with women. They are either liars or they are not men. Never mind being a sheikh, they have no manhood if they possess no desires. For this reason, the Shariah has commanded the laws of hijâb as well as taqwâ. Allâh ﷻ knows us better than we know ourselves. It is for this reason He ﷻ has ordained these laws. The further away from women a man can remain, the better.

Today, people are deceived. Women wear tight-fitting cloaks and then go before men, speaking and laughing with them. They say, "We observe hijâb." This is mere deception. The butter placed next to fire must melt. If it does not, it is not butter. A man in the company of women will definitely be affected. If not, he is not a man. The effects are definite. Today many moulanas teach young girls in madrassahs and schools. This is very dangerous. Our Shaikh ﷺ used to say, "Never buy or build a house in front of a high school." Young girls will walk pass the whole day, and some even without trousers. You will sit outside and say, "I want to get fresh air." Then you will sit and gape at these young girls, who at that age, are in the prime of beauty. Do not fall into these deceptions.

One simple-minded buzurg said, “I am very careful. Shaytân will never deceive me.” Remember that we should never make such claims. Shaytân is very shrewd and can cause great people to slip. Shaytân said, “I will try.” He remarked, “Try what you want. I won’t be caught.” This buzurg used to teach in a madrassah. To reach home, he had to cross a river by means of a boat. Once, when he arrived at the river bank, he found no boats. However, the water was quite low that he would have been easily able to cross by foot. He hear an old woman crying nearby. She was saying, “How will I cross the river? My small children are on the other side. They must be hungry.” He said to her, “You are old. Come, I will take you over the river. Hold onto my shoulders.” As he entered the water, he felt her weight increasing. When he came to the middle, her weight was too much, and the water levels had risen as well.” He was perplexed not knowing what to do. He told her to climb higher until her legs were around his neck. The old woman then spoke, “I am your old friend, Iblis. You claimed that I could never trap you. See how I have trapped you in the form of a woman.” Our Shaikh used to mention this incident and say, “Her thighs were around his neck. He was massaging and pressing her legs. Her private part was touching his neck.” This is how Shaytân works. A Moulana Saheb is going somewhere. He sees a young lady seeking a lift. He thinks to himself, “If I do not give her a lift, some evil people might do so.” Therefore, he calls her to his car. With his topi and beard, he falls into a big trap. Shaytan appears in various guises.

‘and love of worldly life is the root cause of all evils.”- Just as alcohol is the combination of so many evils, the love of wealth, houses, cars, etc. are the root cause of all sins. A person becomes involved in so much evil and sin.

‘Put your women in the rear as Allah has put them in the rear.’ – Our Shaikh says that people usually state, “Ladies and gentlemen,” whereas it should be, “Gentlemen and ladies.”

In the beginning stages of Islâm, permission was granted to ladies to perform salâh in the masjid. Nowadays, there is no permission whatsoever. Even in the era of the Sahâbah ﷺ, some hypocrites used to come to the masjid. They would stand in the back row. In sajdah, they used to look and gape at the women in the women’s rows.

Do not make women the president and mayor. Keep her behind. Keep her as home minister. She must reside and control her house. Allâh ﷻ has kept them back, so they should remain like this. There is only goodness in this divine system. This is no form of oppression. If, for example, you have a retarded child, and you force him to drive, then this is nothing but oppression on this child. Women are deficient in intelligence (nâqisâtul-aql). This is not only a statement of Rasulullâh ﷺ. Even science has been forced to accept the veracity of these words. Some research has recently been done. It was found that the brains of men are ‘fully-wired’, whilst the brains of women are ‘half-wired’.

Therefore, they should be kept back as Allâh ﷻ has kept them back.

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صلى الله عَلَيْهِ وسم: «إِنَّ أَخْوَفَ مَا أَتَخَوَّفُ عَلَى أُمَّتِي الْهَوَى وَطُولُ الْأَمَلِ فَأَمَّا الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ وَأما طول الأمل فيُنسي الْآخِرَةَ وَهَذِهِ الدُّنْيَا مُرْتَحِلَةٌ ذَاهِبَةٌ وَهَذِهِ الْآخِرَةُ مُرْتَحِلَةٌ قَادِمَةٌ وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ فَإِنِ اسْتَطَعْتُم أَن لَا تَكُونُوا بَنِي الدُّنْيَا فَافْعَلُوا فَإِنَّكُمُ الْيَوْمَ فِي دَارِ الْعَمَلِ وَلَا حِسَابَ وَأَنْتُمْ غَدًا فِي دَارِ الْآخِرَةِ وَلَا عَمَلَ» . رَوَاهُ الْبَيْهَقِيُّ فِي «شُعَبِ الْإِيمَان»

It is narrated by Jâbir ﷺ that Rasulullâh ﷺ said, "What I fear most about my followers is the carnal desires forbidding the acceptance of the right (course) and the long expectations which make (a man) forgetful of the Hereafter. This world is (bound) to depart and go away (from existence) and the Hereafter is coming up and forwarding (towards us). For each one of these two (i.e. world and the Hereafter), there are sons. If you can help, do not become the son of this world because today you are in the abode of deeds where there is no immediate rendering of account. And tomorrow, you will be in the abode of Hereafter, where there are no deeds (liable to account). (Bayhaqî in Shuabul Imân)

'Carnal desires' – Allâh ﷻ states,

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ

Have you seen the one who takes his carnal desires as his deity? (Jâthiyah verse 23)

It is a person's desire to look at some woman. He looks and fulfils his desire. He desires to look at porn, so he fulfils this desire. He desires not to attend lessons, not to perform salâh. This is what Rasulullâh ﷺ feared most for his followers. All misguided groups are such that generally they follow their desires. They have no real proof. If they have some proof, it is interpreted in accordance with their desires. We should seek Allâh ﷻ's protection from following of our desires.

These carnal desires prevent a person from accepting the truth. He is fully aware that a certain matter is correct, but is determined to follow his carnal passions. He is not prepared to listen to his parents and other well-wishers, but becomes completely blind in fulfilling his desires. All necessary works are abandoned and only desires are followed. This is with regards to harâm desires, and not halâl and permissible desires..

'long expectations' – A person is still studying, but thinking of getting married, then having children and grand-children. He entertains long and distant hopes. A person is building a house. He thinks to himself, "I will get married. Then I will have three or four children. They will remain with me. Thereafter, they will get married. I should rather prepare from now." Eventually he passes away or his children don't stay with him. These long hopes destroy a person. Rasulullâh ﷺ after making salaam on one side did not have hope that he will live to make salaam on the other side.

When raising a morsel of food to his mouth, he was not sure that it would reach his mouth.

Long hopes and expectations make a person forget the life of the hereafter. He is only engaged in preparing for one thing after another, but forgets his salâh. So many people have many years of qadhâ salâhs and fasts, which they are not fulfilling. They owe so much of money, but there is no concern to pay off their debts. Their long hopes encourage them to get more entangled in worldly matters.

'This world is (bound) to depart and go away (from existence) and the Hereafter is coming up and forwarding (towards us).' – An easy example to understand this is of a train which is leaving the station and going to another destination. The person therein should look forward and not back. Dr. Abdul Hayy Arifi ﷺ mentioned a beautiful poem in this regard;

قدم سوء مرقد نظر سوء دنیا کدھر جارھا ھے کدھر دیکھرھا ھے

The feet are towards the grave, the gaze is towards the world. Where are you going, and where are you turning your gaze towards?

As we are sitting here, we are getting closer and closer to our graves, even though outwardly it seems that we are sitting stationery. Our lives are getting shorter and shorter. However, our gazes are on this world. All the time, we are buying new investments and trying to earn more and more

wealth. We are going forward, but our gazes are towards the back. Imagine sitting in a car which is moving forward extremely fast. However the driver is not looking forward but at the back. Never mind looking at the rear view mirror, he has actually turned his head back 180 degrees. What will be the result?

Once, Moulana Inâmul Hasan Saheb ﷺ was going to Heathrow Airport in London. Drivers have some strange habits. Some move as the car moves. If the car moves to the right or left, their bodies also move in that manner. If the driver is overtaking, his body moves front. When he presses his brakes sharply, then he also goes back. This driver had a bad habit of looking around whilst driving. Hadratjee ﷺ felt that his actions were quite dangerous. He told him to pull over to the side of the road. When the driver did so, Hadratjee told him, "Now look as much as you want. When you start driving again, keep your eyes on the road."
Similarly, we are on our way to the grave, but we are looking around here and there in this world. This is even more dangerous. The life of the hereafter is coming soon. We are preparing for that which is leaving us, and we are not concerned about those conditions coming before us.

'For each one of these two (i.e. world and the Hereafter), there are sons.' – Those preparing for the hereafter are the sons of that life. As for those after the world, they are the dogs of this world. It has been said, "This world is carrion, and its seekers are dogs."

‘If you can help, do not become the son of this world because today you are in the abode of deeds where there is no immediate rendering of account. And tomorrow, you will be in the abode of Hereafter, where there are no deeds, but only accountability.’ – In this world, there is no real accountability. In the Hereafter, a person will have to account for his every action. Therefore, fulfil your actions in the correct manner in this world, so that you have no reckoning or at least an easy reckoning in the hereafter.

وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: ارْتَحَلَتِ الدُّنْيَا مُدْبِرَةً وَارْتَحَلَتِ الْآخِرَةُ مُقْبِلَةً وَلِكُلِّ وَاحِدَةٍ مِنْهُمَا بَنُونَ فَكُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا فَإِنَّ الْيَوْمَ عَمَلٌ وَلَا حِسَابَ وَغَدًا حِسَابٌ وَلَا عَمَلَ. رَوَاهُ الْبُخَارِيّ

It is narrated by Ali ﷺ that the Rasulullâh ﷺ said, “With its back towards us, this world is on its march (towards its destined end) and the Hereafter, with its face towards us, is also on the march towards us. For both of those two, there are children. So it is meet and proper that you become die children or sons of the Hereafter and not the sons of this world because today (in this world) there is action but no account and tomorrow (in the Hereafter, there is going to be the account taking and explanation but there will not be any (accountable)actions.” (Bukhârî)

This hadith is similar to the hadith before.

وَعَنْ عَمْرٍو رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ يَوْمًا فَقَالَ فِي خُطْبَتِهِ: «أَلَا إِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَأْكُلُ مِنْهُ الْبَرُّ وَالْفَاجِرُ أَلا وَإِن الآحرة أَجَلٌ

صَادِقٌ وَيَقْضِي فِيهَا مَلِكٌ قَادِرٌ أَلَا وَإِنَّ الْخَيْرَ كُلَّهُ بِحَذَافِيرِهِ فِي الْجَنَّةِ أَلَا وَإِنَّ الشَّرَّ كُلَّهُ بِحَذَافِيرِهِ فِي النَّارِ أَلَا فَاعْمَلُوا وَأَنْتُمْ مِنَ اللَّهِ عَلَى حَذَرٍ وَاعْلَمُوا أَنَّكُمْ مَعْرُوضُونَ عَلَى أَعْمَالِكُمْ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شرا يره» .

للشَّافِعِيّ

It is narrated by Amr ﷺ that the Messenger of Allâh ﷺ gave a sermon one day in which he said, "Beware! This world is a ready profit which is utilised equally by the virtuous and the disobedient. Hear! The Hereafter is a fixed moment which is to come truly and the Mighty Lord will dispense justice therein. Listen! All the goodness in its variety of possible forms is to be found in the Paradise and all the evil in its variety of possible manifestations is to be found in the Hell. Beware! Keep performing (good) deeds with the fear of Allah (in your minds) and remember that you will be presented before your Lord along with (all) your deeds. So, whosoever, has performed an iota of goodness, he will see it, and whosoever has performed an iota of evil, he will see it (and the rewards will follow according to deeds). (Shâfi'î)

This world is utilized by man and jinn as well as animals. So this is not something special for which a person should sacrifice his life. The hereafter is a reality which every person will have to face. In the womb of the mother, no child knew of the world awaiting him. Similarly, living in womb of this world, we cannot truly fathom the life of the hereafter, which is but a reality. Just as the mother's womb is small, this world is also small, in comparison to the hereafter. If a person was able to communicate with the

child in the womb and explain to him the vastness of this world as well as the existence of planes, cars, trucks, trains, etc. the child would not be ready to accept such news, since he is in such a small place where he cannot even move his limbs. After emerging into the world, he is now prepared to accept not one, but thousands of Jumbo Jets, when he will see it. Many matters of the hereafter cannot be fathomed by our small minds. However, when a person arrives there, he will be forced to accept. Fortunate is that person who accepts the words of Allâh ﷻ and His Messenger ﷺ and prepares for that day. This is îmân. When all are exposed before one and he sees everything, then even though he will believe now, it is too late, and he will be deprived of îmân. Believing after seeing is not îmân. Imân is to believe in the words of Allâh ﷻ and Rasul ﷺ.

On the Day of Judgement, Allâh ﷻ, who is Most Powerful and Most Just will decide all matters. Prepare for that day. Do not be too concerned about those who wrong you in this world. Remember, the final decision will take place there.

'All the goodness in its variety of possible forms is to be found in the Paradise and all the evil in its variety of possible manifestations is to be found in the Hell.' – An example to understand this is of a person walking. He comes to a crossing, either to the right or left. On the right is the path to Jannah, in which there is only comfort and happiness. On the left is the path to Jahannum, in which there is only difficulties and problems. At the moment, he is

on the path of this world, which holds both favourable and unfavourable conditions. At times, there is good health, at times there is sickness. At times, there is poverty and at times, there is wealth. At times, there is happiness, at times, there is sadness. Both types of conditions are found in this world. However, when one reaches the crossing, then all goodness proceeds to the right and all difficulties proceeds to the left. At the crossing, a person will not have his own choice. The angels will place him either on the right or left path.

'Beware! Keep performing (good) deeds with the fear of Allah (in your minds)' – Perform all actions but with this fear in mind whether one's actions will be accepted or not. Even if one performed all his salâh with takbîr-ulâ in the first row with proper devotion and concentration, one should still fear. One should save himself from pride and arrogance. After doing an action, a person should ponder, "Is this action of mine accepted or not?"

'Remember that you will be presented before your Lord along with (all) your deeds.' – All actions will be brought forward, not only external actions, but even internal actions, such as one's sincerity, etc. As mentioned earlier, a person is in his business, but since his intention is correct, he is being rewarded. Another person is engaged in an effort of dîn, but his actual object is to attain the benefits of this world. So a person will be presented with the reality of his actions.

‘So, whosoever, has performed an iota of goodness, he will see it, and whosoever has performed an iota of evil, he will see it.’ – Allâh ﷻ will not oppress any person. If a smallest action of goodness was done, he will be handsomely rewarded for it. On the other hand, if he had committed evil, he will see its effects. إِلَّا مَن تَابَ (except the one who repents). Once a person repents sincerely and his repentance is accepted, Allâh ﷻ forgives and wipes out all his sins. He will not be taken to task for those actions. If, however, a person did not repent, then even small sins could lead to major problems.

وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ عَظِيمٌ

You regard it to be insignificant, whereas it is great in the sight of Allâh ﷻ (Nûr verse 15)

As mentioned in the hadith sharîf, even a small act like picking up some litter in the masjid will be presented before Allâh ﷻ. An outwardly small sin, like not replying to salâm, meeting a Muslim brother with a frown, etc. will be brought forward as well. Therefore, we should all prepare for that time and day. May Allâh ﷻ grant all of us the ability to do so! Amîn!

وَعَنْ شَدَّادٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسلم يَقُول: «يَا أَيُّهَا النَّاسُ إِنَّ الدُّنْيَا عَرَضٌ حَاضِرٌ يَأْكُلُ مِنْهَا الْبَرُّ وَالْفَاجِرُ وَإِنَّ الْآخِرَةَ وَعْدٌ صَادِقٌ يَحْكُمُ فِيهَا مَلِكٌ عَادِلٌ قَادِرٌ يُحِقُّ فِيهَا الْحَقَّ وَيُبْطِلُ الْبَاطِلَ كُونُوا مِنْ أَبْنَاءِ الْآخِرَةِ وَلَا تَكُونُوا مِنْ أَبْنَاءِ الدُّنْيَا فَإِنَّ كل أم يتبعهَا وَلَدهَا»

It is narrated by Shaddâd ﷺ who said, "I heard Rasulullâh ﷺ saying, 'O people, undoubtedly this world is a ready profit which is utilised equally by the virtuous and the disobedient. The Hereafter is a promised moment in which the Just and Powerful Sovereign will dispense justice therein. He ﷻ will establish the truth and nullify falsehood. Be amongst the sons of the hereafter and do not be amongst the sons of this world, because every son follows its mother." (Abu Nuaym in Hilyah)

'O people' – This is the effect of being a mercy to the whole of humanity (rahmatul-lil-âlamîn), that not only Muslims, but all people, are being addressed. Such realities are addressed and with such eloquence, which alone is a proof of the veracity of being the Messenger of Allâh ﷺ, which no sane person can deny.

'This world' – Many other qualities of the world has been described in other places. Here two qualities are mentioned. The first is 'arad' which means something to be used for one's benefit. In this world, we eat and drink, and use all other items to fulfil our needs. This world is 'hâdhir' – present before us. It is also 'shâhid' – It can be seen with our eyes. We eat food. We fill our stomachs. We rest. We see beautiful sights. We have beds to sleep on. We have different types of clothing – some for the winter months and some for the summer months. We possess conveyances by which we can travel from place to place. All of these are for us to utilize. These are realities which Rasulullâh ﷺ has alluded to. These items are generally used by the pious as

well as the wrongdoers and sinners. They are utilized by man, jinn as well as animals. So these are nothing special, for which a person has to run after.

'The Hereafter' – This is a promise from Allâh ﷻ which will definitely come to pass. On the Day of Judgement, there will be two lectures. One will be of Îsâ ﷺ, and the other will be of Shaytân. Îsâ ﷺ will clearly tell his people that he had not commanded them to worship him. They had spread false information regarding him.

As for the lecture of Shaytân, Allâh ﷻ has mentioned it in the Qurân. If, for example, a certain Maulânâ is coming to a certain area, then an announcement is made stating that so-and-so Maulânâ will be delivering a lecture, at a certain place on a certain time. In a similar manner, Allâh ﷻ has announced the lecture of Shaytân in the Qurân Karîm.

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الأَمْرُ إِنَّ اللّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ إِلاَّ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلاَ تَلُومُونِي وَلُومُواْ أَنفُسَكُم مَّا أَنَاْ بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

When will Shaytân deliver this lecture? It will be when all the decisions have been passed. The inhabitants of Jahannum will be going to Jahannum. They will be extremely sorrowful and agitated. Shaytân will say to them, "Allâh ﷻ has truthfully promised you. I also promised you,

but my promises were all a deception and dishonesty." Allâh ﷻ and Rasulullâh ﷺ has promised us that the life of the hereafter is a reality, Jannat and Jahannum are realities, the life of the grave is a reality.

'The Hereafter is a promised moment in which the Just and Powerful Sovereign will dispense justice therein.' – Allâh ﷻ is extremely Just. Together with this, He ﷻ will exhibit His *fadhl* (graces). For example, you hire five people, and you ask them to complete a certain task, promising them a hundred rand each. After completing their work, you gave each one a hundred rand. This is your fairness and justice. There was one worker whose work you really liked, so you gave him twenty rand extra. This is your *fadhl* (grace). On the Day of Judgement, Allâh ﷻ will deal with all His servants, Muslim and non-Muslim, fairly. Then on many of His servants, He ﷻ will shower His graces and kindness. No one will have a right to object. In the above example, can any person object as to why one received twenty rand more? If anyone objects, he will be asked, "What promise was made to you? Were you paid in full?" When he replies in the affirmative, it will be said to him, "Then how can you object? I can do as I wish and grant others extra. This is my choice."

'He ﷻ will establish the truth and nullify falsehood.' – In this world, so many wrong and futile things are shown to be the truth. For example, in Pakistan and Afghanistan, the enemies of mankind say, "We are giving vaccines for polio." However, there are such substances therein, by which

people become barren. They cannot get children. Outwardly, they portray themselves to be so altruistic and givers of aid, but in reality, they conceal their falsehood and schemes. Similarly, in West Africa, news has reached that Ebola is not actually a virus and disease. It has actually been created and is then spread by means of vaccinations. People are then told that they have been granted medication. The complete opposite is taking place.

When the Christians conquered Baitul-Muqaddas, they trampled and killed Muslims everywhere. Eighty years later, when Salâhuddin Ayyubî ﷺ conquered Baitul-Muqaddas, English historians have been forced to accept that he dealt so beautifully with all the Christian captives. A Christian woman came forward and said, "My husband is captive. I have no support. Please free him." The Christian man would be told, "Go, you are free. Proceed with your wife." Many Christian women had no form of income. Salâhuddin ﷺ himself began looking after them, paying with his personal wealth monthly. However, writers portray the Muslims to be great oppressors and themselves to be the champions of humanity, whereas the matter is completely opposite.

Similarly, many of the items that are utilized today for the benefit of mankind are actually the inventions and discoveries of Muslim scholars and scientists. The father of medicine is Bu Alî Sînâ, referred to as Avicenna by the West. So much of work is done with the laser today. Ibn Haitham

was the person who invented the laser. Isaac Newton plagiarized many works of Allâmah Irâqi ﷺ. These are the favours of the Muslims on the entire world, which is concealed and hidden. The Muslims are merely shown to be oppressors and evildoers, who have done no service to humanity whatsoever.
However, on the Day of Judgement, all these matters will be clearly exposed.

'Be amongst the sons of the hereafter and do not be amongst the sons of this world, because every son follows its mother.' – After mentioning the above realities, Rasulullâh ﷺ mentions some advice. He ﷺ encourages us to make the life of the hereafter our objective, our aim of life. The world should not be our aim, as the world is carrion, and those who are seekers of carrion are dogs. This world is like stool. Its seekers are filthy and dirty. Who runs after stool? However, sad to say, most people run after this excreta and filth, forgetting the advices of Allâh ﷻ, the encouragements of Rasulullâh ﷺ and the reminders of the ulamâ. As mentioned before, dunyâ refers to anything which diverts once attention away from Allâh ﷻ, and from the life of the hereafter.

Every child follows its mother. Therefore, make the life of the hereafter your mother. Just as a small child is always running after its mother, you also should run after the life of the hereafter. Our Sheikh ﷺ states that once in the Haram of Makkah Mukarramah, a child was separated from its

mother. The mother and child were black, and the mother was not good looking. The child was crying uncontrollably. All different types of women, young and old, Arab and non-Arab, pretty and ugly tried to console the child, to no avail. However, as soon as his mother was found, he immediately calmed down. Similarly, Muslims should make the life of the hereafter their mother. In doing actions for the hereafter, they should find peace and tranquillity. When engaged in worldly matters, they should feel uneasy and uncomfortable. Our condition, however, is the complete opposite. We are the last to arrive for salâh and the first to run out. As for worldly engagements, and even worse, actions of sin, our hearts find enjoyment and affiliation.

The advice of Nabî ﷺ is that we become the sons of the hereafter. We must feel enjoyment in dhikr, tilâwah, salâh, Islamic lessons and lectures and duâ. As far as worldly engagements are concerned, we should try to complete it as quickly as possible, according to necessity.

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " مَا طَلَعَتِ الشَّمْسُ إِلَّا وَبِجَنْبَتَيْهَا مَلَكَانِ يُنَادِيَانِ يُسْمِعَانِ الْخَلَائِقَ غَيْرَ الثَّقَلَيْنِ: يَا أَيُّهَا النَّاسُ هَلُمُّوا إِلَى رَبِّكُمْ مَا قَلَّ وَكَفَى خَيْرٌ مِمَّا كَثُرَ وَأَلْهَى «رَوَاهُمَا أَبُو نُعَيْمٍ فِي» الْحِلْيَة "

It is narrated by Abu Dardâ ﷺ that Rasulullâh ﷺ said, "Whenever the Sun arises, there are two angels on its extremities who loudly call to the hearing of all the creatures except the Jinn and the human beings, '0 people! Return to Your Sustainer and know well that a little wealth which suffices the human needs is better

than abundance of wealth which drives to forgetfulness (of Allah).” (Abu Nuaym in Hilyah)

‘O people’ – All of creation, like the mountains, the animals, the trees, and the stones hear this announcement, save man and Jinn. Even though we cannot physically hear this announcement, we should endeavour to hear it with the ears of our hearts. The words of Rasulullâh ﷺ are one hundred percent true. When the sun rises, think of these words which are being announced from above.

‘Return to Your Sustainer – They encourage man to proceed to prepare for the life of the Hereafter. Generally, the whole of mankind at this time is moving towards making effort for this world. They are proceeding to their shops, their factories and their businesses. The angels encourage us to proceed to our Sustainer.

‘know well that a little wealth which suffices the human needs is better than abundance of wealth which drives to forgetfulness (of Allah)’ – A little wealth is that amount which is sufficient for one day. This is far greater than having so much of wealth which makes a person unmindful. The word ‘alhâ’ has been utilized here as Allâh ﷻ mentions in the Qurân,

أَلْهَاكُمُ التَّكَاثُرُ

Abundance of worldly objects has made you unmindful (of your religious obligations and of the hereafter.) (Takhâthur verse 1)

When the sun rises, the day also makes an announcement. For example, today is the 24th Muharram 1436. In the morning, this day made an announcement, “I will only come once in your lifetime. Once I pass by, I will never return. Do whatever good you are able to do. Stay away from every kind of evil.” Tomorrow, the 25th Muharram will make a similar announcement.

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ قَالَ: " إِذَا مَاتَ الْمَيِّتُ قَالَتِ الْمَلَائِكَةُ: مَا قَدَّمَ؟ وَقَالَ بَنُو آدَمَ: مَا خَلَّفَ؟ «. رَوَاهُ الْبَيْهَقِيّ فِي» شعب الْإِيمَان "

It is narrated by Abu Hurayrah ﷺ that Rasulullâh ﷺ said, “When a person passes away, the angels ask, “What has he sent forward?” whereas people ask, “What has he left behind?” (Bayhaqi in Shuabul-Imân)

An example of this is a person who has travelled to a foreign country. The custom officials ask, “What have you brought here?” whereas his family members enquire, “What has he left behind for us?” In short, prepare from before and send your righteous actions forward. On a flight, a person cannot carry much luggage. He is allowed 20 kg on economy class, 40 kg on business class, and 60 kg on first class. If he wants to send more luggage, he should make arrangements from before. This journey is for a short while. However, the journey to the hereafter is eternal. A person will reside there forever and ever. As much as possible, a person should send forward his actions.

As soon as a person passes away, the people return home, open the safe, and begin distribution of the estate. They check up how much of money is in the safe and how much is in the bank. However, the angels look towards his actions to see what he has sent forward. In short, prepare for that life which is to come, and turn away from that life which will remain behind.

وَعَنْ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ لُقْمَانَ قَالَ لِابْنِهِ: «يَا بُنَيَّ إِنَّ النَّاسَ قَدْ تَطَاوَلَ عَلَيْهِمْ مَا يُوعَدُونَ وَهُمْ إِلَى الْآخِرَةِ سرَاعًا يذهبون وَإِنَّك قداستدبرت الدُّنْيَا مُنْذُ كُنْتَ وَاسْتَقْبَلْتَ الْآخِرَةَ وَإِنَّ دَارًا تسير إليها أقربُ إِليك من دارٍ تخرج مِنْهَا» . رَوَاهُ رزين

It is narrated by Imâm Malik (rahimahullah) that Luqmân ﷺ said to his son, "O my son! Quite a long time has passed since the people (human race) were promised about resurrection of the dead and people are travelling fast towards the Doomsday. And you, O may son, are leaving this worldly life behind you ever since your birth and are looking forward to the life in the Hereafter which is in front of you and the abode to which you are destined to go is getting nearer than the abode from which you started your journey (i.e. this worldly abode)." (Razîn)

'Luqmân' – There is difference of opinion whether Luqmân ﷺ was a nabî or not. The most popular view is that he was not a nabî, but he was a very pious and accepted servant of Allâh ﷻ. His status was so lofty that Allâh ﷻ made mention of him in the Qurân Karîm. A whole surah has been named after him. How did he receive such a lofty status? The Qurân Sharîf itself explains the reason,

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ

We had granted Luqmân wisdom. (Lqmân verse 12)

One explanation given is that the reason he was granted so much wisdom was because he was imbibed with the quality of shukr (thankfulness). This quality was dominant within him. The king of the time would not eat anything without first giving Luqmân ﷺ to taste. Once, a new fruit was brought before the king. He handed it over to Luqmân ﷺ, who ate it calmly and with relish. When the king tasted it, he was shocked to find it extremely bitter, bitterer than even grape-fruit. The king asked in astonishment, "O Luqmân, how did you manage to eat this fruit with no effects of displeasure becoming apparent on your face?" He replied, "O king, I have always enjoyed hundreds of bounties on your table-cloth. How can I show ingratitude when on only one day I am given something contrary to my disposition?"

Our condition is such that any small matter contrary to our tastes causes us to make apparent our ingratitude e.g. the sugar is slightly less, the tea is slightly cold.

Luqmân ﷺ was either the nephew (sister's son) of Ayyûb عليه السلام or his maternal cousin. He was a black person from Sudan. He possessed great status in the sight of Allâh ﷻ.

Hikmah (wisdom) – Scholars have stated that hikmah refers to:

1.) ilm-sahîh (correct knowledge) – This is the knowledge of Qurân and sunnah.
2.) fahm-sahîh (correct understanding) – This can only be attained by sitting in the company of one's ustâdh, who explains Islâm according to what his ustâdhs taught him, with the chain linking to Rasulullâh ﷺ. Studying on the internet, reading a translation of the Qurân Karîm or Biukhâri Sharîf and using one's own logic to understand these texts will lead to crooked understanding. An example to understand this is of a father who says to his son, "Muhammad, bring water for me!" The father is lying on his bed, about to sleep. Muhammad will fetch the water in a cup and hand it over to his water. On Sunday morning, the father is standing outside in front of the car, with his sleeves rolled up. He shouts out, "Muhammad, bring water for me!" Muhammad will now bring water in a bucket. The two sentences uttered on different occasions are exactly the same. Only the person present there will understand the different contexts in which they were mentioned. If you were to read in a book the same sentence without understanding the context, you can easily arrive at a completely wrong conclusion. Instead of taking a glass of water to his bed, you may end up taking a bucket to him. When standing by the car, you may take a cup of water. Therefore, correct understanding is of utmost importance.
3.) amal-sahâh (correct practise) – The action should be done correctly together with sincerity.
These three bounties were granted to Luqmân ﷺ due to his quality of shukr (gratitude).

It has also been mentioned that he was blessed with the companionship of one thousand ambiyâ ﷺ. For this reason, he acquired such a great status. In the past eras, the ambiyâ ﷺ were found in every area. Just as ulamâ are found today in every place, in those times the ambiyâ ﷺ were found in all places. Some people have stated,

The ulamâ of this ummah are like the ambiyâ of the Banî Isrâîl.

Mere companionship is not sufficient. His heart was open to accept the teachings of these ambiyâ ﷺ, and for this reason he benefitted so greatly.
He gave wonderful and beneficial advices to his son, which should be studied by all. Amongst the many advices he offered were the following:

'O my son! Quite a long time has passed since the people (human race) were promised about resurrection of the dead and people are travelling fast towards the Doomsday.' – Many people become impatient and continuously ask, "When will Qiyâmah take place?" This was one of the objections and doubts which the disbelievers of Makkah Mukarramah raised. To understand this, when a person goes to a dentist, and the dentist works on his teeth, it feels like an extremely long time has passed, since one is in pain. If one is in a hurry, then stopping at a traffic light for a minute or 45 seconds feels like eternity. One feels that

maybe the traffic light is not functioning. Similarly, a person feels that a long time has passed. However one's whole life of sixty or seventy years compared to one day of the Hereafter is not equal to even two minutes.

We are moving extremely fast towards the life of the Hereafter. Outwardly, it seems that we are not moving at all. When sitting in an aeroplane, a person feels that he is stationary. On take-off, the plane moves at approximately 300 km per hour. It seems very fast. With great care, announcements are made to the effect that seat-belts should be fastened. When it reaches the top, it begins flying at about 900 km to 1000 km per hour. Now, a person is allowed to remove his safety-belt, walk around, eat and drink. The speed is not felt. Similarly, the earth moves at tremendous speeds around its own orbit, as well as around the sun, due to which days and nights as well as seasons occur. However, this too is not felt.

'And you, O may son, are leaving this worldly life behind you ever since your birth and are looking forward to the life in the Hereafter which is in front of you and the abode to which you are destined to go is getting nearer than the abode from which you started your journey (i.e. this worldly abode).' – If you are to live for fifty years, your every day is making your worldly life shorter. You are going further away from the worldly life, and closer to the hereafter. One's life is getting shorter every year, every month, every week, every day every minute and every second. The two year old child is also going closer to the life

hereafter, even though people say, “Leave him, he is still a small child. Let him play.” Our lives are getting shorter and shorter.

An intelligent person is he who prepares for the place he is proceeding to. A student is leaving home and coming to madrasah to study. An intelligent student will prepare his documents, his passport, visas, etc. for his coming, as well as all his goods he will need here. A foolish student is he who will beautify his bedroom at home, not pack his bag, and not have his documents in order. He will have so much of problems on his journey. We are proceeding to the hereafter.

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «كُلُّ مَخمومُ الْقلب صَدُوق اللِّسَان» . قَالُوا: صدزق اللِّسَانِ نَعْرِفُهُ فَمَا مَخْمُومُ الْقَلْبِ؟ قَالَ: «هُوَ النَّقِيُّ التَّقِيُّ لَا إِثْمَ عَلَيْهِ وَلَا بَغْيَ وَلَا غِلَّ وَلَا حَسَدَ» . رَوَاهُ ابْنُ مَاجَهْ وَالْبَيْهَقِيُّ فِي «شُعَبِ الْإِيمَانِ»

It is narrated by Abdullah ibn Amr ﷺ that the Messenger of Allâh ﷺ was asked, “Who are the best of people?” He replied, “Every such man whose heart is free from hatred (*makhmûm-ul-qalb*) and who is truthful in speech.” The people asked, “We understand *sadûq-ul-lisân (*truthful in speech) but what is *makhmûm-ul-qalb*? He ﷺ replied, “*Makhmûm-ul-qalb* is one who is pure, and God-fearing; no sin is attributed to him nor any act of oppression or injustice; nor is he a transgressor of the limits laid down

by Allah nor does he entertain in his heart any malice or jealousy." (Ibn Majah and Bayhaqî in Shuabul-Imân)

'We understand *sadûq-ul-lisân (*truthful in speech) but what is *makhmûm-ul-qalb*?' – Since they were Arabs, they understood these words. One should always be truthful in his speech. No false word should emit from his mouth.

Included in this, is that one should always verify and investigate before passing on any message. Rasulullâh ﷺ said, "Speaking whatever one hears is sufficient to render him a liar." (Muslim) As soon as one hears something, he passes it on to others. The result of this is disastrous. A child was born to a king. One person said, "A child was born in the king's palace." As the news spread, one person asked, "What is the complexion of the child?" One person replied, "He is black in complexion." As this message spread, one person remarked, "The child is as black as a crow." Eventually, the story was, "A crow was born to the king." If one has heard any incident, he should never narrate it without verifying it. He should not even give it place in his heart. Today, so many stories float about regarding senior ulamâ and great people, whereas they are completely free from these accusations. These stories have neither head nor tail. People just add one point to another, and concoct their own stories.

Also included in truthfulness of speech is that one should always fulfil his promises. He should always ensure that he is on time for his appointments. This quality is very

important. Today, great effort is made in possessing a beautiful house, car, clothing and furniture. However no concern is extended to beautiful speech. Allâh ﷻ states,

وَقُولُوا قَوْلًا سَدِيدًا

Speak correctly. (Ahzâb verse 70)

These qualities are nowadays non-existent in us, whereas they hold great importance.

'but what is *makhmûm-ul-qalb*?' – Our Shaikh ﷺ used to say on such occasions. See who is speaking. The Arabs used to regard the non-Arabs as Ajam, which means dumb, since they regarded others as unable to even speak. They had great pride over their language. Despite being so eloquent, the Sahâbah ﷺ on many occasions could not understand the extremely eloquent words of Rasulullâh ﷺ, and would enquire the meaning.

'Makhmûm-ul-qalb is one who is pure' – 1.) pure in every aspect, in beliefs, in thoughts, in actions and physically. As far as possible, they stay in the state of wudhû. If there is a need for ghusl, they take it immediately. Their hearts are free from jealousy, pride, and hatred.

'no sin is attributed to him' – Every human being errs and makes mistakes. These are such people who immediately repent after doing any action. Our Shaikh ﷺ has explained this point in a very beautiful manner. He says that a muttaqi refers to one who does not commit sins. However, besides the ambiyâ ﷺ, all other humans make mistakes and slip up

somewhere or the other. So how can one be called muttaqî? An example of this is a person called bâ-wudhû. Recently, I met a friend of mine in Pietermaritzburg, who explained to me that even during the time when he was not living a religious life, he would never emerge from his house without wudhû. So, ba-wudhu is a person who keeps his wudhu all the time. On the other hand, we are human beings, not angels. One's wudhu has to break, when one goes to relieve himself or when he passes wind. As soon as a person's eyes close, his wudhu breaks. Still too, such people are referred to as bâ-wudhû. The reason is that as soon as their wudhu breaks, they renew it. Similarly, the taqwâ of a muttaqi can break. He may commit or fall into sin. As soon as this happens, he immediately turns to Allâh ﷻ and seeks forgiveness. This is the meaning of having no sin upon him. The quality of a believer is such that as soon as he errs or sins, he immediately turns to Allâh ﷻ in repentance. He feels that a mountain has fallen onto him. On the other hand, a hypocrite is such that he commits huge sins, but brushes it away just as a person brushes a fly away. He cares not to seek forgiveness. A person should always make this duâ, "O Allâh ﷻ, forgives all my sins, change my sins into righteous deeds, let me pass away with a clean slate. Let there be only righteous deeds in my book of actions." If a person leaves this world in this manner, how pure will he not be?

'oppression or injustice' – Zulm (oppression) does not only refer to a government oppressing its citizens, or oppressors

tyrannizing people. One form of oppression is when a person causes harm to his own body by smoking, taking drugs, masturbating, etc. Many men oppress their wives in different ways. Today with all the house-work, the women-folk are compelled to do the shopping, drop off the children, and work in the business. This is not their share of work. Zulm refers to وضع الشيئ في غير محله (placing something in the wrong place.) Moulana Umar Saheb Palanpuri ﷺ used to say, "A person goes in jamât. He wants to boil water quickly. He therefore places the water pot on the stove and uses one of the brother's châdar to cover it so that it boils even faster. This is zulm as one is utilizing an item in a place for which it was not made." A person uses his friend's shoe to keep the door open. All of this is incorrect.

'malice or jealousy' – This sickness of malice and jealousy is found commonly today. An email came recently in which a woman said that she is jealous of her sister. Some people are even jealous of their own parents. Hâjî Fârûq Saheb ﷺ used to say, "Today is such an era when a murid is jealous of his Shaikh." An effort has to be made to remove these qualities.

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " أَرْبَعٌ إِذَا كُنَّ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا: حِفْظُ أَمَانَةٍ وَصِدْقُ حَدِيثٍ وَحُسْنُ خَلِيقَةٍ وَعِفَّةٌ فِي طُعْمَةٍ «. رَوَاهُ أَحْمد وَالْبَيْهَقِيّ فِي» شعب الْإِيمَان "

It is narrated by Abdullah ibn Amr ﷺ that the Messenger of Allâh ﷺ said, "If the (following) four virtues are found in you, the loss of worldly prosperity will have no adverse effect on you. The four virtues are:- (1) You should guard the things entrusted to your care; (2) You should speak out truth and only truth; (3) You should be noble in character; (4) You should be chaste in your food i.e., avoid all unlawful things. (Bayhaqî in Shuabul-Imân)

'If the (following) four virtues are found in you'- This is encouragement for people to imbibe these qualities within themselves. Once these are created, then the absence of wealth, status, etc. should not cause you any worry.

'(1) You should guard the things entrusted to your care' – Generally, amânah (trust) is regarded as money which must be returned to the owner of the wealth when he requests, a person who is a committee member should not usurp the funds of the community, and the principal of an institute should utilize the money at his disposal in a suitable manner. However, the concept of amânah is very broad. In the Qurân Sharîf, Allâh ﷻ declares,

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ

He knows the treachery of the eyes. (Ghâfir verse 19)

This shows that the eyes are a trust. Misusing this trust is referred to as *khiyânah* which is the opposite of amânah. One's tongue, health, time, etc. are all trusts given by Allâh ﷻ. A person is in the masjid or madrassah. Everything there is a trust. The electricity, the water, the personal effects are

all to be utilized by the public. However, they should not be abused. The food given in the madrassah is a trust. It should be consumed. However, wastage of this bounty and throwing the excess away is also *khiyânah*. A believer should stay away from all these forms of oppression.

Regarding the above-mentioned verse, our pious elders have composed a beautiful poem, encompassing the same meaning,

آنکھوں کی چوریاں اور دل کی راز　　سب تو جانتا ہے اے بے نیاز

The cheating of the eyes and the secrets of the heart are only known by You, O Independent Master.

میری نظر پر ان کی نظر پاسبان رہی　　افسوس میں اس خبر سے بے خبر تھا

On my gaze rested His gaze. O if only I had known.

Today, technology has advanced so much that a person sitting in South Africa can see a person in America. He can see his business in different parts of the globe. However, technology has not advanced so much that a person can see his own nose, which is right below his eyes. If any dirt is on the nostril, you cannot see it, whereas all those around you see it and are laughing at you.

So if technology can advance so far, realize that Allâh ﷻ's knowledge is far superior. He ﷻ is fully aware of the treacherous glances of our eyes. As for human beings, the one who knows best the glances of the eyes is the wife. No matter how much of lies the husband speaks, the wife is fully aware exactly where he is looking. Thereafter, so many fights start because of this.

45:37

‘(2) You should speak out truth and only truth’

‘(3) You should be noble in character’ – Famously, it is known that the object of the khanqah is reformation of character. However this is not correct. Islâh (reformation) of every aspect of a person’s life is necessary. This includes correction of our aqâid (beliefs), ibâdât (formal acts of worship), muâmalât (dealings), muâsharât (social etiquettes), and akhlâq (character.) A person has to learn to forgive, to overlook, and to have a big heart. Whoever has improved his character will find his marriage life most enjoyable. Even if one’s wife is far from an Islamic life, by portaying noble character, one will daily be able to make changes in her. On the other hand, if one has a pious wife, but does not portray noble character, then everything will be spoilt. At times, even talâq (divorce) is then issued.

Even in business, if one portrays good character, he will find success. One of our friends in Mombassa used to work in a store-room for a medical company. His companions would not assist him in packing and marking. He would be left all alone to do the work. They used to say, “We only work twice a month; on fortnight and at the end of the month when we receive our wages.” The owner once became sick and had to be hospitalized. He was fully aware of this worker’s hard work and capabilities. He therefore placed him in his position. He did not even place his son in that position, and

said, “When I am not here, he will be in charge.” His friends who used to mock and jeer at him now realized the benefit of being honest and hard-working. On the other hand, even if a person has a high post, but his character leaves a lot to be desired, he usurps money, and he does not fulfil his duties, then he will eventually be fired or taken out of that post disgracefully. Even ulamâ who are given the opportunity to serve in big masjids must portray noble character. If not, they are eventually taken out with great humiliation. As for those ulamâ who are not even famous, but portray good character, they win the hearts of their community. People praise them. At times one will be shocked when even the mutawallis will come to him for consultation (mashwera). He will be the person in charge unofficially. Whatever he says, the mutawallis will agree to it.

‘(4) You should be chaste in your food i.e., avoid all unlawful things’ – Today, there is great laxity in this matter. Whatever is certified halâl is taken to be halâl. There is no concern to see whether food is halâl or not, doubtful, wholesome and nutritional. Once a certificate is seen, it is sufficient. Even righteous people have become completely unmindful of these matters. People have become slaves to their taste-buds.

These four qualities have to be inculcated. May Allâh ﷻ grant us the ability to make an effort in that direction! Even if a person’s whole life passes in acquiring these qualities, it

is worthwhile. Never mind all four, even if one quality is created, this too is a very great bounty.

وَعَنْ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَلَغَنِي أَنَّهُ قِيلَ لِلُقْمَانَ الْحَكِيمِ: مَا بَلَغَ بِكَ مَا ترى؟ يَعْنِي الْفَضْلَ قَالَ: صِدْقُ الْحَدِيثِ وَأَدَاءُ الْأَمَانَةِ وَتَرْكُ مَا لَا يَعْنِينِي. رَوَاهُ فِي «الْمُوَطَّإِ»

It is narrated by Imam Mâlik (rahimahullâh) in his famous book of Hadith called Muattâ that Luqmân ﷺ, the wise sage was asked, "What has raised you to the exalted status at which we see you?" He replied, "It is due to truth in speech, safe return of things entrusted to me and giving up indulgence in things which are not necessary." (Muattâ)

Luqmân ﷺ reached such a high status that some were actually of the view that he was a nabî. When asked, he replied that it was due to three qualities:

1.) Truth in speech – This was discussed earlier in detail. This can only be attained when one speaks less.

2.) safe return of things entrusted to me – This was also discussed above.

3.) giving up indulgence in things which are not necessary (lâ ya'nî) – This refers to matters in which there is no benefit for a person's worldly life or religious life. A person has a desk-pad before him. On the commencement of the month, there is no writing on that page. When phoning

some-where and holding on, he begins scribbling. After one day, the whole page is filled with scribbles. This is a completely futile act. Some people are always looking at their watch, or always putting their topi right. One person went to a Shaikh for reformation. Whilst sitting, he saw some mud-clots before him which were generally used for istinjâ (purification). He used his walking stick to break a few. The Shaikh, on seeing this, told one of his attendants, "I see he has great enthusiasm for breaking mud-clots. Take to him the box of mud-clots we have here. He can break all of them." The person realized his error and was cured of this quality. Another evil quality is of looking around when driving. This is very dangerous. Once, Maulana Inâmul-Hasan Saheb ﵀ was in England sitting with a driver who kept looking around. Maulana said to him, "Stop the car. Look as much as you wish. But when you drive, keep your gaze on the road."

We imitate others in things in which there is no benefit. For example, if you see something in some-one else's house, then you must purchase it, even if there is no benefit therein. If there is necessity, there is no problem in utilizing the items of even the non-Muslims. For example, the Muslims built the trench, on the advice of Salmân ﵁, who mentioned that this was their way when enemies attacked. Nabî ﷺ himself participated in the digging of the trench. The Arabs would not fight with bows and arrows. They would only utilize swords. However, when they found the bows and arrows to be beneficial, they adopted it.

However, for no reason and necessity, one should not adopt their ways. For example, in the bathroom, people keep a mat. A person can easily slip on it and injure his head or leg. However, because they have kept it, we also have to adopt it. If they place artificial flowers in their toilet, we also have to place them in our toilet. In every action a person does, he should always ponder: is there any benefit for me in my religious or worldly life? If some-one is wearing tinted glasses, we also begin doing the same. Is there any need for us or not? If there is a need, then there is no problem if one utilizes it.

Our Sheikh ﷺ used to say, "Wah to my Indian brothers! They saw an Englishman ordering a cup of tea at the station. Since the tea was extremely hot and the train was about to leave, he placed some ice in the tea to cool it quickly. So our brothers saw this action. They also began placing ice in their tea." The English came from a cold country. They did not abandon their dress, their socks, their boots and even their ties, which actually causes a person great discomfort. People in India saw them and began doing the same. In such a hot country, they began wearing closed shoes, socks and even ties. If one is living in a cold area, and he then wears closed shoes and socks, then this is understandable. The crux is that one should not just do an action just because others are doing so.

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " تَجِيء الْأَعْمَال فتجيء الصَّلَاة فتقول: يارب أَنَا الصَّلَاةُ. فَيَقُولُ: إِنَّكِ عَلَى خَيْرٍ. فَتَجِيءُ الصَّدَقَة فَتَقول: يارب أَنَا الصَّدَقَةُ. فَيَقُولُ: إِنَّكِ عَلَى خَيْرٍ ثُمَّ يَجِيء الصّيام فَيَقُول: يارب أَنَا الصِّيَامُ. فَيَقُولُ: إِنَّكَ عَلَى خَيْرٍ. ثُمَّ تَجِيءُ الْأَعْمَالُ عَلَى ذَلِكَ. يَقُولُ اللَّهُ تَعَالَى: إِنَّكِ عَلَى خَيْرٍ. ثُمَّ يَجِيءُ الْإِسْلَامُ فَيَقُولُ: يَا رَبِّ أَنْتَ السَّلَامُ وَأَنَا الْإِسْلَامُ. فَيَقُولُ اللَّهُ تَعَالَى: إِنَّكَ عَلَى خَيْرٍ بِكَ الْيَوْمَ آخُذُ وَبِكَ أُعْطِي. قَالَ اللَّهُ تَعَالَى فِي كِتَابِهِ: (وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَة من الخاسرين)

It is narrated by Abu Hurayrah ﷺ that Rasulullâh ﷺ said, "On the Day of Judgment, human deeds will come forward (in the presence of Allâh ﷻ). The first to come up will be "Salâh" which will speak out: "O my Lord! I am prayers." Allah ﷻ will say: "You are on goodness." Then charity will come up and say: "O my Lord! I am Charity". Allah ﷻ will say: "You are on goodness". Then fasting will come up and say: "O my Lord! I am fasting". Allah ﷻ will say: "You are on goodness." Other actions will come in a likewise manner and the same answer will be given. Then Islam will come forward and say: "O my Lord! You are Salam and I am Islam". Allah ﷻ will say: "You are on goodness. Today I am going to punish because of (your rejection) and going to reward because of (your acceptance). Allah ﷻ has stated in His Book, "Whosoever seeks a way of life other than Islam, it will not be accepted and, in the Hereafter, he will suffer along with losers." (Ahmad)

‘salâh’ – The first action to come forward will be salâh. This is for that person who used to perform his five daily salâh punctually in the masjid, fulfilling the etiquettes together with concentration and devotion. This person used to not only perform his compulsory salâh, but was punctual on his nafl (optional) salâhs as well. This salâh will come forward to intercede on behalf of the person. It will request for Allâh ﷻ’s forgiveness and mercy for the person.

‘Allah ﷻ will say: "You are on goodness."’ – This means that Allâh ﷻ will not accept the intercession of salâh at this time. He ﷻ will accept it at a later time. The lesson we can derive from these words is the beautiful manner which Allâh ﷻ adopts to delay the intercession. We too should learn this manner. For example, a person comes for collection. If one is not happy to give as he is not feeling comfortable, then he should not speak harshly to the collector or chase him away. No accusations should be levelled against him, “You are all thieves. You do not use the money for madrassahs, but for your personal self.” In an appropriate manner, one should excuse himself. He may utilize words like, “At the moment, I cannot give. We will see on some other occasion.” See here, what is the position of Allâh ﷻ and the rank of salâh! Despite its high rank, Allâh ﷻ does not want to accept its intercession at this moment. He ﷻ however does not outrightly reject salâh, but uses words of kindness and love.

Thereafter, other acts of worship will appear, and the same reply will be given to them.

'Then Islâm will come forward.' – In hadith-Jibrâîl, a question is posed, "What is Islâm?" The answer given by Rasulullâh ﷺ was, "Islâm is to bear testimony that there is none worthy of worship besides Allâh and that Muhammad is the messenger of Allâh, to perform salâh, to discharge zakâh, to fast in the month of Ramadhân and to perform Hajj if one possesses the means." In this hadith, we find that it was these same actions which appeared forward. These are the outward actions of Islâm. The internal condition is referred to as îmân. These outward actions were referred to as Islâm.

However in this hadith, it apparently seems that Islâm is something besides those actions. So Islâm does refer to those actions. However, in a broader sense, Islâm refers to a manner of living one's life, a mode of life. Allâh ﷻ states,

وَمَن يَبْتَغِ غَيْرَ الإِسْلاَمِ دِينًا فَلَن يُقْبَلَ مِنْهُ

And whoever adopts any other path besides Islam as his dîn, it will never be accepted from him. (Âl-Imrân verse 85)

Non-Muslim enemies are trying their utmost to convince Muslims that Islâm is a mere religion. What does this mean? If we ponder carefully, we will be able to understand the difference. Think over the following scenario: Five people are playing a game of soccer. One is a Hindu, one is a Christian, one is a Jew and one is a Muslim. When the time of worship comes, they will encourage one another, "Go to your place of worship." The Muslim will proceed to the

masjid, the Hindu to the temple, the Christian to the church and the Jew to the synagogue. After completing their formal acts of worship, they will return and say, "Now we will play as we wish." Similarly, these same people are doing business together. They will do their business transactions as they please. However, at the time of worship, they will all proceed to fulfil their acts of worship. Religion is regarded as one's private and personal matter. However, one's public life should be exactly as others. Sports, politics, business, social functions should be an exact replica of others. Islâm on the other hand is a whole system of life. From morning to night, birth to death, on journey and at home, Islâm has given us guidelines on how to conduct ourselves. We have to be Muslims 24 hours a day, seven days a week and 365 days in a year. This is the quality of Islâm which will come forward and intercede on our behalf.

I have seen with my own eyes so many different examples. I know of a certain person punctual with tahajjud, but he wears a suit and pants. I know of a lady who is punctual with her tahajjud and her optional fasts. However, her hairstyle is exactly the same as the English. She does not even wear trousers.

True Islâm is when a person performs the formal duties as well as bringing his lifestyle onto an Islâmic pattern. Today, Islâm is regarded as having arrangements for Jumuah salâh at the World Cup, and having halâl food arrangements as well as musallahs at casinos. This can never be Islâm. An

âpâ is teaching at a madrassah. She is wearing tight-fitting clothing. She jokes and laughs with men, but she is happy that she is in dîn and in hijâb. Is this the meaning of hijâb?

So after all actions are presented, Islâm will come forward. A person can be an âlim, a sufi or a tablighi. However has Islâm entered into him? This is most important. This way of life will now be presented. Allâh ﷻ will accept his intercession on behalf of those who possessed this quality of Islâm. A person performs tahajjud, followed by his dhikr and then Fajr. After Ishrâq, he sits and watches television. Then he has breakfast with his sister-in-law, laughing and joking with her, followed by a discussion of back-biting. This is not the Islamic way.

One should definitely be punctual in his formal acts of worship. However he should not confine himself to this. His whole temperament and way of life should be Islamic. It should not be that when we are in the month of Ramadhân, we become super Muslims and super sufis. Our kurtas are extremely long that it covers our ankles and our topis cover even our ears. As soon as Ramadhân ends, we go back to our old ways.

Which Islam is accepted? Not today's Islam, the Islam of Egypt, Turkish Islam, Saudi Islam, Pakistani Islam, modern Islam, Salafi Islam, Qadiyani Islam or Shia Islam. It is the Islam which Rasulullâh ﷺ brought to us. Whoever chooses any other path, Allâh ﷻ declares,

وَمَن يَبْتَغِ غَيْرَ الإِسْلاَمِ دِينًا فَلَن يُقْبَلَ مِنْهُ وَهُوَ فِي الآخِرَةِ مِنَ الْخَاسِرِينَ

And whoever chooses a way of life besides Islam, it will never be accepted from him. In the hereafter, he will be from among the losers. (Âl-Imrân verse 85)

If you go to the shops and desire to buy something with counterfeit money, it will never be accepted from you. All other ways, besides the way of Rasulullâh ﷺ, are counterfeit. It will be rejected. Take along the correct path, the path regarding which Rasulullâh ﷺ said,

ما انا عليه و اصحابى

The path upon which I and my companions are.

This, in easy terms translates as ahlus-sunnah wal-jamâ'ah, who are found in the whole world. In our context, it refers to the ulama of Deoband. In other countries like Indonesia, Malaysia, America, etc. the ahlus-sunnah are found. We can never make enough thanks to Allâh ﷻ for joining us with the ahlus-sunnah wal-jamâ'ah, and the ulama of Deoband.

In short, our lifestyle must be Islamic. There are so many Muslims, who at the time of weddings do not leave any customs of the Christians. Some are such that they perform their nikâh in the masjid and take vows at the same time. So, if we do half-half, it will not be accepted. Then the customs of the Hindus are followed as well as the

innovators (people of bid'ah) like qawwali and khatms. One night is reserved for dancing.

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ لَنَا سِتْرٌ فِيهِ تَمَاثِيلُ طَيْرٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا عَائِشَةُ حوّليه فإني إذا رأيته ذكرت الدُّنْيَا "

Aishah ﷺ narrates, "We had a crtain in which there was a picture of a bird. Rasulullâh ﷺ said, "O Aishah, turn it away. When I see it, I am reminded of the world."

There are different points here. One is of pictures itself. Picture-making is prohibited (harâm) in Islâm. Rasulullâh ﷺ said,

إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ القِيَامَةِ الْمُصَوِّرُونَ

Undoubtedly, the people who will be most severely punished on the Day of Judgement, are the picture-makers. (Bukhârî)

Nowadays, some are of the view that digital photography is permissible, since they are made of dots and not drawn by hand. There are two answers given. One is that the picture itself is harâm, not the means. One can attain a picture by drawing with his hands, with a pen, with a camera, or with a digital camera. The thing which is prohibited is the picture of the animate object. Another reason for the prohibition of pictures is that it leads to idol-worship. In the times of the past, when extremely pious people used to pass away, Shaytân used to go to the people, and remind them of the piety of those people. He used to then encourage them to make pictures of these people as a reminder and a tribute to

his excellences. From pictures, this transformed into statues. In the succeeding generations, this eventually led them to worshipping of these statues, which became idols.

As for this narration, it is possible that this happened before the prohibition of pictures. If this incident took place after the prohibition, then the picture might have been very small. If a picture is placed on the floor, and a person is unable to see the form and shape of the animate object on it, then there is permission granted for keeping of such small pictures e.g. money which we have today.

Some people claim there are two views. They are correct. One view is correct and one is incorrect.

The reason given for permission of digital photography is necessity. There is no necessity to go on television and present something. The main thing is the voice. The voice can reach a person without a picture of the person being taken. In many aeroplanes, when demonstrating the rules, a picture is shown without any human beings there. If permissibility is granted because of necessity, then remember, there is no limit to necessity. Now films are made against Islam. So, will we now have to make films to counter them? If they utilize their women against Islam, will we then utilize our women folk to counter them? There is permissibility for using technology. Utilize it, but within the bounds of Shariah.

Another reason why Rasulullâh ﷺ wanted this picture removed is because of becoming inclined to the world. There is permissibility of keeping flowers, a fish tank, or some beautiful birds. Some people have ornaments in their houses. Those people who are totally engrossed in dîn feel that these are unnecessary and a waste. Rasulullâh ﷺ, who was the greatest and most pious of men, felt uneasy by these outward adornments of this world. Even though permissible, a person who is always striving for the hereafter feels straitened and troubled by these objects.

This is similar to the incident where one of the pure wives of Rasulullâh ﷺ double-folded his bedding one night, due to which he ﷺ had greater rest. Rasulullâh ﷺ prevented her saying that this comfort prevented him from awakening for tahajjud earlier. We sleep on such huge mattresses. Whilst this is permissible, the friends of Allâh ﷻ abstain from it. Allamah Yusuf Binnori (rahimahullah) came to South Africa. Once, he said, "I take an oath that the dry bread of last night served at breakfast is more enjoyable in my sight than the biryani people served now for lunch." The friends of Allâh ﷻ are not inclined to the things of this world. For this reason, Rasulullâh ﷺ commanded her to turn it away.

وَعَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجل إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: عِظْنِي وَأَوْجِزْ. فَقَالَ: «إِذَا قُمْتَ فِي صَلَاتِكَ فَصَلِّ صَلَاةَ مُوَدِّعٍ وَلَا تَكَلَّمْ بِكَلَامٍ تَعْذِرُ مِنْهُ غَدًا وَأَجْمِعِ الْإِيَاسَ مِمَّا فِي أَيْدِي النَّاس»

It is narrated by Abu Ayyub Ansâri ﷺ that a man came to Rasulullâh ﷺ and said, "Give me good advice but be brief." Rasulullâh ﷺ said: "When you get up to offer salâh, perform salâh as if you are going to depart from this world: do not speak anything for which you may be sorry tomorrow and which you may have to explain; and adopt complete in-difference to what is in the hands of other people. (Ahmad)

This person was most likely a village-dweller. One quality found in all the Sahâbah ﷺ, and especially the village dwellers was that they were very clean and open-hearted. For example, if the ustâdh says, "Let us continue the lessons for another half hour," all the students will outwardly agree. However, in the hearts of many this thought will appear, "What! Another half hour!" There is a world of difference between what is found on our tongues and in our hearts. The Sahâbah ﷺ were not like that. They would clearly say, "Let us stop now. We can carry on some other time."

'Give me good advice but be brief.' – See how straight forward this sahâbî was. If some pious person comes and asks how long he should speak, we will say, "As long as you wish." After some time, we will continuously look at our watches, indicating that he should finish quickly. The sign of being a sufi and Allahwâla is that a person is truthful. Whatever is in his heart, emerges on his tongue. We, on the other hand, portray ourselves to be very pious, but our hearts are filled with hypocrisy.

Rasulullâh ﷺ gave three profound and valuable advices which Moulana Abrarul-Haq Saheb (rahimahullah) used to refer as a nine-second lecture. This is such a lecture that till today, ulamâ are still explaining its meaning.

1.) 'When you get up to offer salâh, pray salâh as if you are going to depart from this world' – Many people complain of stray thoughts in salâh. If a person ponders before performing salâh that this is the last salâh of his life, then he will perform the salâh with great concentration and devotion. However, we only hear this advice, but never practise. This is unfortunately our habit. If some-one tells us, "Make duâ for me," we reply in the affirmative, but then no one makes duâ. If some-one is asked thereafter, "Did you make duâ?" generally we will find that the other has not made duâ. We hear but do not practise. If we practise on what we hear, then we will find great progress in our spiritual life. If we practise on these words, then witness the difference in our salâh. If a person has this thought that this is my final salâh, then never mind a few months or weeks, in a short while, a person's salâh will shoot up in perfection from zero to hundred. A person will be particular in his istinjâ, wudhu, usage of miswâk, etc. He will perform his salâh thereafter with great diligence and concern. Every salâh will surpass the previous salâh in beauty and perfection.

Another meaing of 'salâtim-muwadda'in' is that a person abandons everything. When a girl is leaving home after

marriage, this is referred to as wadâ' also. This means that she is separating from her parents and leaving her home and proceeding to her husband's home. Hadrat Maulana Maseehullah ﷺ used to say that there is a great lesson for us to take when a woman leaves her home, even though she is generally regarded as the weaker sex. She grows up in a certain environment. She remains under the loving care of her parents, plays and fights with her brothers and sisters. When she is prepared to get married, then it is as though material is being pulled out of a thorny bush. She separates from the care of the father and the love and compassion of her mother. She hands herself to her husband, not only her physical self, but even her chastity and purity. The lesson we should take is that we should separate ourselves from the different connections of this world and present ourselves to Allâh ﷻ. When a woman can do this, why can a man not do likewise? Similarly, when performing salâh, we should leave all things behind us and present ourselves to Allâh ﷻ.

Unfortunately our condition is such that we bring our bodies to the masjid, but allow our souls to tour the whole world or to do work elsewhere. The soul at times is left in the office, house, and even toilet, whilst the body is in the masjid. In salâh, a person should be bodily as well as spiritually present. When a person raises his hands at the commencement of salâh (takbîr-ulâ), it is as though he is throwing the whole world behind him. When folding his hands, it is as though he is saying, "O Allâh! I am solely

before You. My heart and mind is turned towards You." If a person performs salâh in this manner, we can understand its value. If a person's salâh is correct, then his whole dîn becomes correct. When ones din becomes correct, his worldly life will become correct as well as is life of the hereafter. Once, people were eating with Maulana Muhammad Ilyas Saheb ﷺ in the markaz. One person who was serving water dropped the utensil. Moulana looked at him and remarked, "It seems that your salâh is not correct as yet." If a person's salâh is correct, all his worldly matters will also become correct.

Once there was a nikâh here in our masjid. I was requested to give a lecture before the nikah, which I did. During the lecture, I mentioned that if a person controls his gazes in salâh, it will become easy for him to control them out of salâh. When a person is standing, his gaze should be towards the place of sajdah, when sitting, his gaze should be on his lap, when in ruku, his gaze should be on his feet, when in sajdah, his gaze should be towards the tip of his nose, and when making salâm, his gaze should be towards his shoulders. He should make the intention of the angels when making salâm as well. If a person trains his eyes correctly during salâh, then out of salâh, it will be easy for him to control his eyes.

After two months, one of my close friends, who was present in the lecture phoned me. He said, "I had this sickness of looking at other women." However since he was a person

pious and realized this was a great sin, he decided to treat himself. He took a second wife, thinking that if his desires were fulfilled, he would not look at other women. However, even after a second marriage, his eyes were not in control. When he heard these advices, he put them into practise. He then said, "Alhamdulillah, now I am able to control my eyes completely. I now don't look at other women." Every aspect is salâh affects a person's life. When this is the effect of a mustahab action in salâh, then imagine the effects which will occur if a person's whole salâh is corrected. A person's worldly life will definitely be corrected, as well as his religious (dînî) life. The life of the hereafter will be corrected. Rasulullâh ﷺ showed us the root and major principle- correct our salâh. He then showed us the manner of acquiring perfection - perform salâh as though it is your final salâh and as though you are throwing everything behind you, keeping only Allâh ﷻ in front.

2.) 'Do not speak anything for which you may be sorry tomorrow and which you may have to explain' – Tomorrow can refer to the future. Do not say such words which will cause you to regret tomorrow. A person speaks then thinks. Thereafter he is forced to proceed to the person and seek pardon. He has to go to his wife, his worker or his subordinate and seek forgiveness. Why should he undergo this embarrassment?

Tomorrow can also refer to the Day of Judgement. If a person had not sought forgiveness in this life for backbiting

another, swearing him, slandering him or casing hurt to him, he will be forced to go before the person on the Day of Judgement and seek pardon. As long as the other person does not pardon, Allâh ﷻ also will not pardon, as these are the rights of fellow human beings. The protection of the tongue is of utmost importance. Think before speaking. Our habit is that we first speak, then regret. We even say, "I should have said this, I should not have said this."

Imam Abû Hanifah ؒ used to say,

جسمه صغير و جرمه كبير

The tongue is small in size, but the sin it can commit is huge.

So small in weight and size is the tongue. However a person utters three divorces and his whole married life is destroyed. In the hadith, we find a narration wherein it is mentioned that a person utters a word due to which he will continue falling into the depths of Jahannum. A husband and wife had some marital problems. They were about to reunite, but you go there and say one word, which causes tensions to re-ignite, eventually leading to divorce. The full burden of the sin will be on your head. On the other hand, a person says a few words of goodness, which causes him to continue ascending the levels of Paradise. This is all because of the tongue.

Once in Masjid Nabawî, there was a fight outside. The Arab brothers had even taken out knives for one another. One brother shouted out, صل علي النبي. No-one had still even recited

durûd. However, just hearing these words, the knives were placed away and tensions were removed. The brothers hugged each other and sought forgiveness from one another. This one seemingly small statement will take a person to what lofty heights, as he prevented bloodshed.

In the womb of the mother, life enters the baby after four months. Before birth, the baby remains alive for five months. It requires food and nourishment. Allâh ﷻ, through His perfect wisdom and power, has made the impure blood of the mother's menstrual blood the nourishment of the child. Since this blood is impure, Allâh ﷻ has not allowed it to pass through the mouth of the child. This nourishment goes directly into the stomach of the child via the umbilical cord. When the child is born, this cord is cut off and removed. One underlying wisdom is that Allâh ﷻ wanted to keep the tongue of the child pure and clean. This same tongue will engage in tilâwah of Qurân, in the dhikr (remembrance) of Allâh ﷻ, in durud sharif. For this reason, Allâh ﷻ kept the tongue pure. When Allâh ﷻ has taken so much of care, how much of care should we not take to keep it pure from vulgar language, evil speech and uncouth words.

Rasulullâh ﷺ has informed us that if we grant him guarantee regarding two parts of our body, he will give us guarantee of entry into Jannah. The two portions are the flesh between the thighs (i.e. the private parts) and the flesh between the jaws (i.e. the tongue).

Every morning, the joints of the body plead to the tongue, "If you remain straight, then we will be safe; if you are crooked, then we are in problems." If somebody swears or falsely accuses another, the person does not retaliate by pulling out the tongue and hitting it. He rather hits the person on his head, gives him a kick on his behind or punches him in the stomach. The whole body is put through difficulty because of the tongue.

For this reason, Allâh ﷻ has kept the tongue behind bars.. The tongue can cause more harm than the harm caused by the Bombs of Hiroshima and Nagasaki. Therefore, Allâh ﷻ has kept many guards to protect and save oneself. The tongue has been kept in the middle, surrounded by thirty-two teeth. These thirty-two teeth are of different shapes and sizes. The molars, pre-molars, incisors and central incisors all have different functions. This is similar to the riot police who are called on at the time of rioting. They all possess different types of ammunition and protective clothing. Their object is to protect people affected by the riots and to quell the riots. The teeth are the riot police in the mouth. Sometimes, a person mistakenly bites his tongue, which causes extreme pain. So these thirty-two teeth are in fact the riot police of the mouth. This too is not sufficient. The army regiment in the form of jaws are also placed for protection.

A person who looks after his tongue is protected in this world and the hereafter. Therefore, we should take this

valuable advice of Rasulullâh ﷺ to heart, 'Do not speak anything for which you may be sorry tomorrow and which you may have to explain.'

3.) 'Adopt complete in-difference to what is in the hands of other people' – Do not be desirous of those things in the possession of others. Let not your saliva droop for the wealth, houses and possession of others. Be completely disinclined and uninterested in the belongings of family, friends and acquaintances.

This statement can have two meanings: 1.) Never ask for anything from anybody. The minute some-one asks another, his honour is destroyed. He becomes lowly in the person's sight. Never ask him, no matter how wealthy he may seem to be. If he gives on his own accord, then this is a different matter altogether.

2.) Don't ever have the desire to become wealthy like the next. There are so many pious people who are punctual in their salâh, even tahajjud, in their tilâwah and in duâs. However, they are assailed by this thought that they also need to become wealthy. Now laziness sets in even in their acts of worship. There remains no concentration. Eventually, even salâhs become qadhâ, because the world becomes their object. Soon, harâm wealth is earned. When a person, after making all these efforts, cannot become as rich as others, then he begins to attack the integrity of those wealthy people. He comments, "They earn through harâm

means. That is why they are so rich. They sell stolen goods," etc. Enmity is created in the hearts for one another. The root of all this is the greed which one had when looking at the possessions of others. The solution to this problem has been given by Rasulullâh ﷺ, in a simple golden formula, "Look at those lower than you in worldly matters." By doing so, the quality of gratitude (shukr) will be created within one. A person will appreciate the great bounties Allâh ﷻ has granted him. As for religious matters, a person must always look at those above him. This will then create a desire within a person to better himself in every aspect; in salâh, in other acts of worship, in knowledge, in piety, etc.

In nine seconds, Rasulullâh ﷺ has given us these three valuable advices. Now, it is up to us to practise. A person will only realize the value of these actions when he puts them into practise. For example, wonderful varieties of food are brought before some people, and they begin praising the food. However, they have not yet tasted it. Those praises are superficial. After tasting the food, then only will heart-felt praises emerge, not only verbally, but from the heart. Similarly, after these actions are brought into our life, then only will we gain its enjoyment. Thereafter, see how we will be prepared to sacrifice our lives for Rasulullâh ﷺ. Durûd Sharif will automatically emanate on our tongues, since we will realize what changes have come into our lives by just one small piece of advice.

وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا بَعَثَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْيَمَنِ خَرَجَ مَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوصِيهِ وَمُعَاذٌ رَاكِبٌ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْشِي تَحْتَ رَاحِلَتِهِ فَلَمَّا فَرَغَ قَالَ: يَا مُعَاذُ إِنَّكَ عَسَى أَنْ لَا تَلْقَانِي بَعْدَ عَامِي هَذَا وَلَعَلَّكَ أَنْ تَمُرَّ بِمَسْجِدِي هَذَا وَقَبْرِي " فَبَكَى مُعَاذٌ جَشَعًا لِفِرَاقِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ الْتَفَتَ فَأَقْبَلَ بِوَجْهِهِ نَحْوَ الْمَدِينَةِ فَقَالَ: «إِنَّ أَوْلَى النَّاسِ بِيَ الْمُتَّقُونَ مَنْ كَانُوا وَحَيْثُ كَانُوا» رَوَى الْأَحَادِيث الْأَرْبَعَة أَحْمد

It is narrated by Muâz ibn Jabal ﷺ that when Rasulullâh ﷺ despatched him to Yemen, he himself came out with him, advising him, in such a condition that, white Muâz was riding, Rasulullâh ﷺ was walking on foot by his side. When he ﷺ had completed his advices, he said, "O Muâz! Perhaps you do not meet me after this current year of my life and perhaps you will pass by this mosque of mine and by my grave." (Hearing this), Muâz wept with anguish of separation of Rasulullâh ﷺ. Thereafter Rasulullâh ﷺ turned his face towards the city of Madinah and said, "The nearest to me among the people are those fear Allah, whosoever they may be and wherever they may be." (Ahmad)

'Yemen' – When Yemen was conquered, Rasulullâh ﷺ sent Muâz ibn Jabal ﷺ there to rule the area, implement Islamic teachings, and invite to Islam those who had not as yet accepted Islam.

'Advising him' – These were guidelines Rasulullâh ﷺ was giving to him, and well as words of encouragement. The

work for which he was going was of such a lofty status that Rasulullâh ﷺ himself walked him out of Madinah Munawwarah.

'perhaps' – When Allâh ﷻ mentions perhaps, it is actually something definite. Similar is the case with Rasulullâh ﷺ.

We can never understand what must have passed through the heart of Muâz ؓ at that juncture. He cried in anguish, but he understood the value of dînî work. He did not say, "O Rasulullâh! Since you are about to pass away, let me stay by you." A small separation from Rasulullâh ﷺ was difficult on the Sahabah ؓ. At times, whilst at home, they would be overcome with a strong desire to merely gaze at the countenance of Rasulullâh ﷺ. They would immediately proceed to the masjid, where they would see Rasulullâh ﷺ sitting there. Their hearts would become pleased and their eyes would fill with happiness. Here, Muâz ؓ is leaving Madinah Munawwarah, the blessed company of Rasulullâh ﷺ. He knows that this is the final meeting, and that when he returns, Rasulullâh ﷺ will be no more in this world. True help and service is to assist a person in the effort which he has undertaken. This is a manifestation of true love. Rasulullâh ﷺ was sent to bring alive dîn in the whole world. True love would be in assisting him in fulfilling this mission of his.

Even though he did not ask to stay behind, he began crying at this separation. The Sahâbah possessed great love for

Rasulullâh ﷺ. We too have to endeavour to create such love that the love for Rasulullâh ﷺ should surpass our love for our parents, wives and children. There was to be two separations here. One was the immediate separation, where Muâz ؓ would not be performing the next salâh behind Rasulullâh ﷺ, in Masjid Nabawî. The second separation was that in future he would not be able to see the blessed countenance of Rasulullâh ﷺ, in this worldly life.

'Thereafter Rasulullâh ﷺ turned his face' – Rasulullâh ﷺ could not bear to see his Sahâbi in this condition. However, they understood that dîn was to be given priority. We too should endeavour to always keep this before us. In our areas, there are so many ulamâ, whereas in other countries, there are no ulamâ at all. We desire to stay in our countries as well as our spouses. They would like to remain close to their parents. Our parents will desire that they play with their grandchildren. However, for the sake of dîn, a person should make sacrifice. If a person goes to a foreign land, it is possible that the weather or food is not conducive to his temperament. It is possible that the living conditions are not in accordance to your liking. However, for dîn, a person should make these sacrifices.

Yemen is towards the south. Rasulullâh ﷺ faced towards Madinah Munawwarah, in the opposite direction, which is towards the north, since the crying of Muâdh ؓ was difficult for him to bear.

Thereafter Rasulullâh ﷺ explained to him a reality, stating that Muâdh ﷺ is separating bodily from Rasulullâh ﷺ. However, the most beloved in the sight of Rasulullâh ﷺ is not the one physically close to him, but the one who possesses the quality of taqwâ, even if this person has to come in latter times. The person who has taqwâ is he who fulfils the laws of Allâh ﷻ, and abstains from the disobedience of Allâh ﷻ, no matter who he may be, white or black, man or woman, Arab or non-Arab, wealthy or pauper, learned or illiterate; and wherever he may be, near or close, in the Arab lands or non-Arab lands, in that time or in the future. How blessed is that person who is spiritually close to Rasulullâh ﷺ! A person can never have pride on his wealth, status or even knowledge. He must be concerned whether he has attained the quality of taqwâ or not.

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ) فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ النُّورَ إِذَا دَخَلَ الصَّدْرَ انْفَسَحَ» . فَقِيلَ: يَا رَسُولَ اللَّهِ هَلْ لِتِلْكَ مِنْ عِلْمٍ يُعْرَفُ بِهِ؟ قَالَ: «نَعَمْ التَّجَافِي مِنْ دَارِ الْغُرُورِ وَالْإِنَابَةُ إِلَى دَارِ الْخُلُودِ وَالِاسْتِعْدَادُ لِلْمَوْتِ قبل نُزُوله»

It is narrated by Ibn Masûd ﷺ that Rasulullâh ﷺ recited the following verse of the Quran Sharif,

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ

Whomsoever Allah intends to guide, He opens his chest for Islam.

(On this) the Messenger of Allah ﷺ said, "When light enters the bosom, it gets expanded and enlarged." He was asked: "O Rasulullâh! Is there a sign by which (this) expansion of the bosom may be recognised?" He ﷺ replied, "Yes. The sign is that the heart becomes disinterested in this abode of deception. It simultaneously leans toward the eternal abode and prepares (spiritually) for death before it overtakes him." (Bayhaqi in Shuabul-Imân)

'Whomsoever Allah intends to guide, He opens his chest for Islam.' – The word chest (mazrûf) is used here, but the heart (zarf) is meant. When a person's heart is open for Islam, he realizes that Islam is the true path. He is prepared to sacrifice his life for Islam. After reciting this verse, Rasulullâh ﷺ explained that the heart expands when this light of guidance enters into it. The heart becomes greater than that of a lion. A lion is not so large, but its heart is strong and brave. It attacks animals huger than it in size. When the light of Islam enters the heart, the lion cannot stand before it. Great courage is created in the heart of a person. The power of Allah ﷻ pervades the heart. the person fears none but Allah ﷻ.

Our condition is such that we fear keeping a beard, wearing a topi, or kurtâ. We even tuck it in our trouser. However, we have to realize, as Umar ﷺ said,

إِنَّا كُنَّا أَذَلَّ قَوْمٍ فَأَعَزَّنَا اللَّهُ بِالْإِسْلَامِ فَمَهْمَا نَطْلُبُ الْعِزَّةَ بِغَيْرِ مَا أَعَزَّنَا اللَّهُ بِهِ أَذَلَّنَا اللَّهُ

We are a nation whom Allâh ﷻ has granted honour through Islam. If we have to seek honour in anything besides Islam, Allâh ﷻ will disgrace us. (Mustadrak of Hâkim)

Only when the reality of Islam enters one will he be able to utter such statements. Hadrat Abu Bakr ﷺ exclaimed,

ا ينقص الدين و ابو بكر حي

Can there be a deficiency in dîn, whilst Abu Bakr is living?

This shows the amount of dîn one has in his heart. So when the light of Islam enters one's heart, he gains great resolve, determination, bravery and spiritual strength.

'He was asked: "O Rasulullâh! Is there a sign by which (this) expansion of the bosom may be recognised?"' – Our Shaikh ﷺ has so beautifully stated – May our lives be sacrificed for the Sahâbah ﷺ for asking this question! If they had not asked this question, then we would have used our logic and felt that the person who is fair-skinned has light in his heart, and a person who is dark-skinned is devoid of light in his heart. Rasulullâh ﷺ clearly explained that this light has nothing to do with the physical features and colour of any person. He ﷺ then explained the qualities which must be examined to see whether the person has been blessed with this light of îmân or not. To make a claim is easy. However every claim has a reality.

لكل قول حقيقة

A person needs some proof to show whatever he is saying is true. In India and Pakistan, some people take four

bamboo sticks, erect it, place a sack over it as a roof, and then name this place 'Hotel Jannatul Firdaus' or 'Hotel Paradise'. Can this be called 'Hotel Paradise"? Making huge claims is easy. A person must see whether the reality is found. How will one in this case be able to determine whether the reality of îmân has settled in his heart or not? Rasulullâh ﷺ has given us three signs by which a person can easily ascertain whether he has been blessed with the light of îmân or not. May our lives be sacrificed for him ﷺ as he has taught us every type of goodness!

1.) التَّجَافِي مِنْ دَارِ الْغُرُورِ- The heart becomes disinterested in this abode of deception – This does not mean that the person does not engage in worldly matters. He is involved, but his heart is not interested and fascinated in these things. Someon has so beautifully said,

دست بکار دل بیار

The hands are engaged in work, the heart is by the Beloved.

A person works for eight hours, but his heart is in the thoughts of Allâh ﷻ. Whilst in the shop, the person is anxiously waiting for the time of Zuhar and Asr salâh. He waits for the time when he can proceed to the masjid to engage in tilâwah and dhikr. Young girls work around him in his office. However, he does not turn his attention to them. He understands this place to be an abode of deception.

Generally, when a person has an abundance of wealth, he falls for this abode of deception. However, when the light of îmân enters, he is able to see realities around him. Whether

in the beautiful gardens or in the deserts, he is able to see and recognize the workings of Allâh ﷻ. The world cannot therefore deceive him.

2.) وَالْإِنَابَةُ إِلَى دَارِ الْخُلُودِ- It simultaneously leans toward the eternal abode – The heart yearns for the life of the hereafter. When a person becomes disinclined from this temporary world, it does not mean that he now sits around doing nothing at all, and becoming a parasite. After becoming 'retired' from worldly works, one must become 'hired' for the life of the hereafter. All his time should be spent for works pertaining to the coming life. He can go in jamâ'at, spend time in a khanqah, engage in services for people. This is a sign that light of îmân has entered his heart.

3.) وَالِاسْتِعْدَادُ لِلْمَوْتِ قبل نُزُوله. - prepares (spiritually) for death before it overtakes him. – When death arrives, a person is completely ready to leave this world. All his matters have been sorted out. His records are intact. He has all his money matters recorded, stating exactly how much he owns and where the money is kept. The heirs are clearly defined. At times, people have a second 'hidden' wife. When he passes away, she as well as her children are deprived of receiving inheritance money. When she comes forward to claim her due, the other heirs deny any connection to her. When she cannot provide written documentation, her claims are rejected and denied.

Similarly, a person should document the names and amounts he owes his creditors. He should also make note of

the number of salâh, fasts, etc. which are due by him. Even if one's matters are clear, he should note this down, so that people are aware. This is what is referred to as wasiyyah. Wasiyyah does not mean stipulating a portion for one's wife, children, parents, etc. These amounts are fixed by Allâh ﷻ and can never be altered. One third of one's wealth can be utilized for non-heirs and other avenues where a person will be able to accrue everlasting and continuous reward. More important, however, is to sort out these matters, including one's debts and obligations to others. A person who does so will pass away in great comfort, and will be granted great honour. There are five great virtues for such a person. One benefit is that he will die as a martyr. A person whose matters are not sorted out will be in distress and worry in the grave. As long as his matters are not sorted out, he will be kept in 'quarantine' in the next life. He will not be allowed to mingle with any people. He will have to wait until everything is resolved. As for one whose matters have been dealt with, he will be able to enjoy himself in rest and comfort in the grave.

A person must prepare before death. He should seek forgiveness for his sins. As for monetary rights related to people, he should endeavour to repay them, or at least seek pardon from them if one is unable to pay back. If he has hurt anyone's feelings, he should also seek forgiveness and try to please the person injured.

وَعَنْ أَبِي هُرَيْرَةَ وَأَبِي خَلَّادٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِذَا رَأَيْتُمُ الْعَبْدَ يُعْطِي زُهْدًا فِي الدُّنْيَا وَقِلَّةَ مَنْطِقٍ فَاقْتَرِبُوا مِنْهُ فَإِنَّهُ يلقى الْحِكْمَة» . رَوَاهُمَا الْبَيْهَقِيّ فِي «شعب الْإِيمَان»

It is narrated both by Abu Hurayrah ﷺ and Abu Khallâd ﷺ that Rasulullâh ﷺ said, "When you see a slave of Allah having been bestowed with abstention and austerity in the worldly life and brevity of speech, get close to him because he has been given wisdom." (Bayhaqi in Shuabul-Imân)

'Abstention (Zuhd)' – This means that he is disinclined from the things of this world. One does not see him running after the latest fashions, brand clothing, and cell-phones. If there is a need for a cell-phone, then he purchases one according to necessity. If there is no need for internet, he does not get internet. He suffices on those things which are sufficient for him to live his worldly life, not hankering after more.

'brevity of speech' – You do not see him talking and chattering all the time. Hâji Imdâdullah Muhâjir Makki ﷺ has mentioned the incident of a certain king, who had a son. In those times, there was no formal system of madrassahs as is found today. People would go and stay in the company of a great scholar for a couple of years, where they would learn and become âlims. The king was very excited that his son had qualified. He therefore arranged a huge feast, inviting all the people, including the ulamâ of the time. He then requested his son to give a short lecture. However his

son refused to speak. He just kept quiet. The king felt that due to stage fright and the huge crowds, he was afraid to speak. He therefore left him. However, the king was perplexed to find his son not speaking at all, not even at home. The king thought that maybe he has some form of sickness. He spent quite a lot of money in trying to cure him, with no success. One day, he sent his son on a hunting trip with a few of the ministers. Perhaps the boy would open up in a light-hearted environment. Whilst travelling, they passed by a partridge, whose meat is very delicious. After passing by, the partridge chirped, which caused them to realize that they had missed it. They returned, managed to spot it, and hunted it down. On this occasion, the boy spoke. He remarked, "As long as you kept quiet, you were safe. The moment you spoke, you lost your life." When the ministers heard this, they were very excited. They rushed back to the king and informed him that his son had spoken, and not only spoken, but he had uttered profound words of advice. The king was extremely happy, and arranged another feast. He commanded his son to speak, who continued remaining silent. The king became infuriated and commanded the royal *jallâd* (person appointed to punish by the king) to punish him, by inflicting him with one hundred lashes. After a hundred lashes were meted out to him, he spoke again. He remarked, "The partridge spoke once, it lost its life. I spoke once, and I was given a hundred lashes. What will be the condition on the Day of Judgement of those people who are chattering and babbling all the time?"

Allâh ﷻ states,

مَا يَلْفِظُ مِن قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

Man does not utter a word except that there is by him a watcher ready by him (to record his speech). (Qâf verse 18)

One person in the past asked Allâh ﷻ to show him how these angels record everything. In today's times, it is easier to understand, with the invention of tape recorders, cameras and other recording devices. A person utilizes his credit card. The place, the time and the amount are all recorded immediately. In the past, none of these devices were found. The person was shown the two angels who record everything. He said, "Assalâmu alaikum." The angel did not reply, but merely wrote down, "Assalâmu alaikum." The person then remarked, "You don't answer?!" Again, no reply. The angel merely jotted this sentence down. "You write everything?" No reply. This too was written down.

In this way, every person's every statement is recorded. On the Day of Judgement, a person will be called to account. The tongue is a trust. We are accountable for every sentence which emerges fm the tongue. We speak so much, without any concern of accountability. When a person speaks on the phone, it costs him money. On the phone, the one who has made a call makes an excuse to cut the call short, as he has to pay. The person on the other side speaks freely, as he is not being charged. In a like manner, if a person had to pay each time he spoke, then he would have spoken very little.

In the past, some murîds would proceed to the khanqah for their reformation. If their tongue was out of control, a board would be made and hung around the person's neck stating, "I do not have permission to speak." In this way, he would be cured of unnecessary speaking.

One cure for learning to control the tongue is to ponder at night before sleeping, "What did I utter today? How much was necessary? How much was unnecessary?" Then a person should repent from all the unnecessary and useless talk which he uttered. Unfortunately, we speak so much that if we start pondering, perhaps the whole night will come to an end. If a person speaks less, then he remembers. If he speaks so much, then how can he ever remember what he spoke? By pondering, a person's tongue will soon be reformed, inshâ-Allâh.

'get close to him' – We have been commanded to gain closeness to such a person. However, people generally stay away from such a person. Those who speak a lot are regarded as good company. People like to remain in the company of the person up-to date, with the latest fashions, latest phones, etc. We do everything upside-down. As for the person who outwardly does not have much of the world and who speaks less, no one wants his company. Go to him and see what Allâh ﷻ will bless you with. The light found in the heart by the companionship of such people will take a person very far spiritually.

Alhamdulillâh, we have come to the end of this chapter. Finally, I will recite to you five valuable duâs which I have learnt from my elders.

1.)

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنتَ السَّمِيعُ الْعَلِيمُ وَتُبْ عَلَيْنَآ إِنَّكَ أَنتَ التَّوَّابُ الرَّحِيمُ

O our Sustainer, accept from us. Undoubtedly You are All Hearing, All-Knowing, and accept our repentance, since You are All-Forgiving, Most Merciful. (Baqarah verse 127)

رَبَّنَا– O our Creator, Sustainer and Nourisher. Our parents nurture us when we are small. The children therefore have love for their parents, especially the mother, who gave birth to them. The real doer is actually Allâh ﷻ. So our love and dependence on Allâh ﷻ must be to a higher degree.

تَقَبَّلْ- This is from the scale of تفعل One of the specialities of this scale is تكلف This means that my action is not worthy of acceptance. O Allâh, through Your grace and kindness, accept it from me.

By reciting this and pondering over the meaning, a person will be saved from the evil quality of pride. A person will realize that whatever work he has done is actually a gift granted to him by Allâh ﷻ.

Once, a person fanned Hadrat Thanwi ؒ for an hour. In those times, there were no electrical fans and air-conditioners, etc. At times, the person knocked Hadrat Thanwi ؒ on his face, and at times, on his head. Hadrat Moulana bore all of this, not wanting to hurt the feelings of the person rendering the service. The person thought he

was doing a great service, whereas he was causing great inconvenience. Through the blessings of being patient and tolerating the man's service, Allâh ﷻ placed this thought in Moulana's heart, "We perform salâh and think that we have done a great act. However our salâh is so full of faults and weaknesses. Such evil thoughts are found in our salâh. It is as though we are causing difficulty to Allâh ﷻ when He sees our actions of worship." Moulana then thought, "If I am able to bear this man's inconvenience, Allâh ﷻ is far more kind and gracious. He will accept our broken efforts and acts of worship."

وَتُبْ عَلَيْنَآ – That act of worship is truly beloved to Allâh ﷻ which is followed by repentance and seeking of forgiveness. That which ends with pride and arrogance is disliked by Allâh ﷻ. When a person keeps saying "me', me' "('me' in the Urdu language means I), like a goat, then its final result is that it is slaughtered. Allâh ﷻ hates the person who keeps saying, "I did this, I did that, I made so much effort." Destroy this 'I' and become beloved in the sight of Allâh ﷻ.

2.)

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

Whatever Allâh wants (will come to pass). There is no strength except by Allâh. (Kahf verse 39)

This is a verse of Surah Kahf. By reciting it over any bounty, the bounty will be protected and will remain. If a person looks at any worldly bounty e.g. his house, vehicle, parents, children, wife, wealth, etc. then Allâh ﷻ will look after and protect these bounties. Similarly, when looking at any religious bounty, then too a person should recite this duâ. Allâh ﷻ has granted a person the ability to perform his five times salâh with concentration and devotion, the ability to understand difficult texts of kitâbs, the ability to engage in studies, etc. by reciting this duâ, the bounty will be preserved by Allâh ﷻ.

3.)

الْحَمْدُلِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ

All praises are due to Allâh ﷻ by whom this action was completed. (Ibn Mâjah)

In this a person is attributing the bounty of the action to Allâh ﷻ. He acknowledges that he actually has no share in the action. It was only and solely by Allâh ﷻ's grace that the action was brought to a completion. If this duâ is recited, then a person will be saved from pride and arrogance, as he will realize that everything is from Allâh ﷻ. It is no great achievement of his. Even if the whole world has to raise him, including his wife (which generally won't happen), he will not become swollen headed. Otherwise, a person thinks to himself, "What a powerful lecture I gave today!" even though no one else said anything. In fact, majority of the people did not even understand his lecture. They are upset

with him and even say, “What nonsense he spoke!” However, he is building his own castles, and living in a dream world. By recital of this duâ, a person will Inshâ-Allâh be saved from this sickness.

4.)

سُبْحَانَ اللهِ وَبِحَمْدِهِ،سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ،أَشْهَدُأَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Allâh is pure and all praises are due to Him. O Allâh, You are pure, and all praises belong solely to You. I testify that there is no deity besides You, I seek Your forgiveness and turn to You in repentance. (Amalul-Yaum wal Lailah of Nasaî, Mu’jamul-Kabîr of Tabrânî)

The fourth duâ is for kaffârah-e-majlis (expiation of sins committed in the gathering.) This duâ was recited by Rasulullâh ﷺ after Surah Nasr was revealed, and is actually compliance to the command given in the surah. In this surah, Allâh ﷻ states,

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا

Then recite the tasbih of Your Sustainer with His praises, and seek forgiveness. Verily He is Most Forgiving. (Nasr verse 3)

Tasbîh, hamd (praises) and istighfâr (seeking of forgiveness) are commanded in these verses. All three aspects are found in the above-mentioned duâ. In the last portion of his life, Rasulullâh ﷺ would recite this duâ abundantly. When Aishâh ﷺ asked the reason for this action which was not done before, Rasulullâh ﷺ explained that he

had been commanded by Allâh ﷻ to increase in these actions, when he sees people entering into Islam in droves.

By recital of this duâ two benefits are attained:
1.) By the blessings of this duâ, all weaknesses in the action will be removed. This is similar to a person who has prepared some article. He hands it to another to check for errors. The other person corrects these errors, and removes all the blunders and slips. Similarly, by reciting this duâ, the angels remove all our blunders and slips, and present our actions to Allâh ﷻ faultless.
2.) Allâh ﷻ places a seal on this action, and the only person who will be allowed to open it on the Day of Judgement will be the person himself. If sealed gifts are handed at a party, then every person has the desire to see what is in his parcel. Similarly, on the Day of Judgement, the person will be granted his parcel sealed. Another meaning is that on the Day of Judgement, a person will have to hand over his righteous actions to others for any excesses or wrongs he has done to them. However, those actions upon which this duâ was recited, will not be given to anyone else. It will be solely reserved for the person who had done the action.

5.)

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ وَسَلَامٌ عَلَى الْمُرْسَلِينَ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Your Sustainer, the Sustainer of Honour is pure from that which they attribute, salutations upon the Messengers, and

all praises are due to Allâh, the Sustainer of the Universe.
(Sâffat verse 180-181)

The benefit of this duâ is that Allâh ﷻ will increase the rewards of the action to such an extent, that even if it is small, on the Day of Judgement, it will be so huge that a larger scale will have to be brought to weigh the action. The normal scale will not be big enough. Interest is harâm. Banks charge compound interest. For example, you owed them one hundred rands at a rate of ten percent. If you do not pay them, they now charge you interest on one hundred and ten rand, even though you did not take that extra money from them. Allâh ﷻ grants compound rewards. A small action will be multiplied so many times by the blessings of this duâ.

These duâs should be recited after every action, after salâh, after tilâwah, after studying, after dhikr, etc. finally no action can be left with durûd sharif. Hadrat Umar ﷺ used to encourage the people to recite durûd in their duâs, so that their duâs become accepted. A person is stuck on the road. He calls the AA towtruck service, who tows his car away. Our actions are stuck. The recitation of durûd sharîf causes our actions are towed to the court of Allâh ﷻ and to be accepted. In an airport, a tug pulls the airplane onto the runaway, despite the fact that the tug is so small, and the plane is so heavy with all its passengers, luggage and engine. Thereafter the plane flies in the air at hundreds of

kilometres per hour. Durûd sharif causes our actions to fly to the Divine court.

اَللّٰهُمَّ صَلِّ علَىٰ مُحَمَّدٍ وَ عَلىٰ آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلىٰ اِبْرَاهِيْمَ وَ عَلىٰ آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَجِيْدٌ اَللّٰهُمَّ بَارِكْ علَىٰ مُحَمَّدٍ وَ عَلىٰ آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلىٰ اِبْرَاهِيْمَ وَ عَلىٰ آلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَجِيْدٌ

May Allâh ﷻ accept from all of us, grant us the ability to practise, and to convey this message to others. May Allâh ﷻ be pleased with all of us!

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Contact Details

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Fax: (+2711) 413-2787,

Khanqah Website:

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